A Dead Faith Anatomized

A DISCOURSE ON The *Nature*, and the *Danger*, With the *Deadly Symptoms* OF A Dead Faith In thoſe Who profeſs the *Faith of Chriſt.*

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Hoc eſt Retia Salutis Expandere.

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Preface.

THAT Great Preacher of the Gospel, and *Insatiable Admirer of the Lord Jesus Christ*, our Apostle *Paul*, in all his Writings, but especially in the Epistle, which he wrote unto the *Romans*, [which was by *Melanæthon* well called, *The Protestants Confession of Faith*,] as well as his Epistle to the *Galatians*, does abundantly maintain this Article of our *Faith, That a man is not Justified by the works of the Law, but by the Faith of Jesus Christ.* **Justifying Faith** is a Receiving of, and a Relying on, the *Gift of Righteousness* from God, by our Lord Jesus Christ; or, the Consent of a Distressed Soul, to be *Justified*, by Gods *Graciously Imputing* unto him, the *Obedience* which the Lord Jesus Christ, as our *Surety*, yielded unto God, on the behalf of His Elect. This **Faith** doth *Justify* a Sinner, not as it is a *Work*; but *Organically* & *Relatively*; Inasmuch as it is the *Instrument*, by which a man apprehends the *Righteousness* of the Lord Jesus Christ, as freely Tendred unto the Sinner in the

Goſpel; Tis only in this Regard, that *Faith*, & no *Grace*, but *this Faith*, ha's the Honour to *Juſtify* us. This is the *Good old way*, of arriving unto *Reſt*; and, *Aliter qui Vadit, cadit.*

But every *Jewel* ha's a *Counterfeit*. And, *How ſhall a man know, that his Faith in the Righteouſneſs of the Lord Jeſus Chriſt, for his Juſtification, is not a Counterfeit?*

To anſwer that Caſe, the Bleſſed Apoſtle *James*, under the *Inſpirations of the Almighty*, declares unto us, the **Marks** of a *Juſtifying Faith*; and thoſe *Marks* are, the **Works** which it perpetually diſpoſes the Believer unto.

Now among the Admonitions of the Apoſtle to this purpoſe, there is a ſpecial Remark due to that, in Jam 2. 20. **Wilt thou know, O vain man, that Faith without works is Dead?**

The Reader will preſently obſerve in this Remarkable paſſage; both the Character of the *Faith*, which does not produce and promote *Good Works*, in the *man* that hath it: It is a *Dead Faith*; it will be of nouſe unto the man in whom it is; it can do nothing for him: and then, the Character of the *Man* who ha's this *Faith*; He is a *vain man*; he ſeems, and he boaſts, to *have*, what he hath *not*; and he flatters himſelf with *Hopes* that never ſhall be made Good unto him. So that, we are now Aſſured, **A Worthleſs Faith is a Worthleſs Faith.**

Paul, who Profeſſedly handles the Doctrine of *Juſtification*, does plainly aſſert, That no man living

living is *Juſtified* by *Works*, but a man is *Juſtifyed* only by *Faith*. *James* does nevertheleſs aſſert, That a man is *Juſtified* by *Works*, and a man is not *Juſtified* by *Faith* only. And yet, however ſome of the Ancients, as well as *Luther*, ſtumbled at this *Appearance of Contradiction*, the Aſſertions do not Contradict one another at all. *Paul* treats of our *Juſtification* before *God*, and the Right unto Everlaſting Life, therein granted unto us, which is only by *Faith* in our Lord Jeſus Chriſt. *James* treats of that which may manifeſt our *Juſtification* unto *men*, that See & Hear, our Profeſſion of our *Faith*; and here *Works* are ſignificant. The *Conſcience* of a man, may be diſtreſſed with a two-fold *Accuſation*.

Firſt, A man may be Accuſed of *Iniquity*; It may be ſaid, *Thou haſt broken the Law, and thereby wronged the Name of God, and the terrible penalty of that Law, now belongs unto thee.* The Anſwer to this *Accuſation* is to be, *My Lord Jeſus Chriſt ha's fully obey'd the will of God, and ſuffered the penalty due to me for my Diſobedience; and I do by Faith depend on this Righteouſneſs of my Lord Jeſus Chriſt, for my Acceptance with God for ever.*

Secondly, A man may be Accuſed of *Hypocriſy*; It may be ſaid, *Thou Talkeſt of thy Faith; but is it not meer Talk? How canſt thou prove, that thy Faith is any more, than what is in the very Devils themſelves?* The Anſwer to this *Accuſation* is, *The works of a Sanctified man, which I am doing every Day, are the Proof of my Faith.* According hereunto it is aſſerted

by *Paul*, That a man is *Juſtified alone by Faith*: but it is aſſerted by *James*, That a man is *not Juſtified by a Faith which is alone*. The Queſtion diſcourſed by *Paul* is, *How a Guilty Perſon may come to be Acquitted by the Lord, from all the Guilt that lies upon him?* The Anſwer to this Queſtion, is, Not by any *Works* of our own, but only by the *Righteouſneſs* of our Lord Jeſus Chriſt, which is, on our part, only by *Faith* applied unto us. The Queſtion diſcourſed by *James*, is, *Whether a man pretending to Faith in the Righteouſneſs of the Lord Jeſus Chriſt, ſhall be ſaved, though he continue without the works of an Holy Life, agreeable thereunto?* The Anſwer to this Queſtion is, *No*, Such a man ha's no *Saving Faith* at all. And that *James* is to be taken in that ſenſe, is evident from This: He does inſiſt upon the Inſtance of *Abraham*; and yet *Abraham* was a *Juſtified man*, Thirty years, before thoſe *Works*, which are ſaid here to *Juſtify* him. Upon the whole then, we ſee *Paul* and *James*, Reconciled, or, indeed, never contrdicting. And we are Adviſed after all; Tis a *Vanity* in any man to *Profeſs*, that he ha's a *True Faith* in the Lord Jeſus Chriſt, if his *Faith* be not *Fruitful* in thoſe *Good Works*, which may *Juſtify* the mans *Profeſſion*.

There are Two very Important *Caſes*, about which the Thoughts of every Chriſtian, cannot but be Exerciſed; and we will here beſtow ſome of our Thoughts thereupon.

The firſt *Caſe* which a Chriſtian, muſt Conſider, if he would be a *Chriſtian*, is,

What

What are those **Good Works**, *which a True Faith, will Quicken & Incline the Believer unto?*

Now we may thus conceive of them; **Good Works**, are *Sincere Essayes* to observe the *Law of God*. Our God hath given us a *Rule of Life*, in that which we call, *The Moral Law*. None of our *Works* are *Perfectly Good*, if in any point they fall short of that *Rule*. But none of our *Works* do *Perfectly* come up to the *Rule*, as long as we are lodg'd in *this Body which is to Dy*. The *Best men* alive, when they look upon the *Best Works* of their Lives, may cry out, with one of the Ancients, *Terret me tota vita mea, nam apparet mihi, aut Peccatum, aut tota Sterilitas*; The *Sinfulness*, and *Barrenness*, of all my *Life*, strikes me with a *Deadly Terror* of Soul! Nevertheless, there are *Sincere Essays* towards *Perfection*, which all Believers are Conscientiously making every Day. Now these *Essayes* are *Good*, in the Merciful Reckoning of God, our *Father* in our Lord Jesus Christ. Tho' none of our *Sincere Essayes* at *Well-doing* are such *Good works* as to *Justify* us, before that Thrice *Holy God*, who is of *Purer eyes than to behold Evil*, & whose *Pure Eyes* yet *behold* in our *Good Works*, a world of *Evil*: Yet our *Sincere Essayes* are pleasing unto our God, who by His Good *Spirit* ha's Excited them, & Assisted them; and, *Whose workmanship we are, Created in Christ Jesus unto Good works, which God hath before ordained, that we should walk in them.* Such Good *Works*, as our *Prayers*, are, as tis said, in Prov. 15. 8.

The Delight of the Lord; and ſuch Good *Works*, as our *Alms*, are, as tis ſaid, in Heb. 13. 16. *The Sacrifices where-with God is well pleaſed.*

But now, to ſpeak ſtrictly, **Good Works** muſt have theſe Four Ingredients to render them *ſuch.*

Firſt; The **Matter** of our *Works* muſt be, according to the *Law* of God, or, His *Will* Revealed in His *Word.* The Prophet could ſay, in Mic. 6. 8. *He hath ſhewed thee, O man, the thing that is Good; and what doth the Lord require of thee, but to Do Juſtice, and to Love Mercy, and to walk Humbly with thy God. Good Works* muſt be ſuch, as the Lord hath *ſhewn* to us, that He hath *Required* of us. They are no *Good Works*, whereof our God may ſay, *Who hath required 'em?* Works of *Piety*, are *Good Works*; for we have the *Word* of our God for them; as in Pſal. 92. 1. *It is a Good Thing to give Thanks unto the Lord.* Works of *Charity* are *Good Works*; for we have the *word* of our God for them; as in Heb. 13. 16. *To Do Good, and to Communicate, forget not.* No works are *Good*, but ſuch as are contained in the *Two Tables* of the *Ten Commandments*; the Commandments of *Love* to *God*, and of *Love* to *Man.*

But unto the Conſtitution of *Good Works*, it is not enough, that the *matter* of what we do, be according to the *Law* of God. Men may do *Works* that ſhall be *Good* for the *matter* of them, and yet, *Every work of their Hands be unclean, ſaith the Lord. Plowing* is Lawful, and *Praying*

is

is Lawful; and yet theſe *works* may be ſinful in the Doer of them. Wherefore,

Secondly, The **Manner** of our *Works*, muſt be Right, as well as the *Matter* of them. A man may incur the Wrath of God, by his *Good Works*, if he do them not in any *manner* according to the *Law*, as they ſhould be done. We find, in 1 Chron. 15. 13. *The Lord our God* is offended at thoſe who *Seek Him not after the due Order*. No meer *External Actions* are to be Eſteemed *Good Works*; there muſt *Internal Cautions* go along with them; elſe they are but the *matter* of *Good Works*, without the *Form*. *Good Works* muſt be done with *Regular Circumſtances*, if they would be called, *Good*.

Thirdly, The **Deſign** of our *Works* muſt be Right, as well as the *manner* of them. The *Deſign* which the *Law* of God has aſſigned for our *Good Works*, is, That the Great God, may be acknowledged, and magnified, and glorified: And the *Goſpel* of God, coming in, has aſſigned a further *Deſign* for them; namely, To expreſs our *Gratitude* unto our Lord-Redeemer, for His Redeeming of us. Thus 'tis Enjoined, in 1 *Cor.* 10. 30. *Whatever ye do, do all to the Glory of God.* An *Evil Intention* will utterly ſpoil any *Good Works*, tho' they were otherwiſe never ſo *Good*. And a meerly *Selfiſh Intention* is an *Evil* one. *Good Works* muſt all be done, with an Eye, to the *Honour* of God, and the *Service* of Chriſt, before any *Temporal Advantage* to *Self*: elſe the

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Beſt Sacrifices are but an *Abomination.*

Fourthly, *Good Works* muſt proceed from a *Good* **Principle**; or otherwiſe they will have no *Real Goodneſs* in them. Waters that Flow from a bitter and a poiſon'd *Fountain*, can't be *Good.* A *Good Heart*, Like a *Good Fountain*, muſt be the *Principle*, from whence *Good Works* are to flow. We are told, in Mat. 12. 35. *A Good man, out of the Good Treaſure of the Heart, bringeth forth Good Things.* A *Good Principle* within, is a *Good Treaſure of the Heart. Works* done meerly from a Principle of *Slaviſh Fear*, or *Fleſhly Love*, are not *Good*, tho' they be never ſo *Good.* There muſt be a *Principle* of *Reſpect unto God in Chriſt*, wooing us unto all our *Good Works*, or elſe they are *Stark Naught.* Yea, the *Spirit* of our Lord Jeſus Chriſt, muſt be in us, as a *Vital Principle*, for our *Good Works*, or elſe they are *Dead Works*, every one of them. Hence, no *Good Works* were ever done by any one *Unregenerate* man, ſince the World began; for every *Unregenerate* man is deſtitute of the *Principle*, which is to be acted in them: the moſt *Splendid Works* of the Unregenerate, are but (as *Auſtin* call'd them) *Splendid Sins* before the Lord.

And now there is a Second *Caſe* which a Chriſtian has to conſider, that ſo he may be ſtirred up, and helped on, to do thoſe *Good Works* by which he may approve himſelf indeed a Chriſtian.

Where

Where Lies the **Neceſſity** *of Good Works, in a Juſtified Belsever, to Juſtifie the Faith, which he is a Profeſſor of?*

Now we do know this; That our *Good Works* are not *Antecedently* neceſſary unto our *Juſtification* before the God of Heaven. For *Good VVorks* cannot be done by any man, *until* he be *Juſtified.* Until a man be *United* unto the Lord Jeſus Chriſt, who is our *Life*, he is a *Dead man*: and what *Good Works* can a *Dead man* do? This is a thing *Livelily* Preached unto us, by our Lord Himſelf, in the fifteenth Chapter of *John*; *The mouth of the Lord hath ſpoken it.* Hence that common ſaying of *Auſtin*, *Bona Opera ſequuntur Juſtificatum, non præcedunt Juſtificandum.* No, nor is *Faith* it ſelf, *As* doing of *Good Works*, that which Entitles us unto the *Righteouſneſs* of our Lord Jeſus Chriſt, for our *Juſtification*; 'Tis *Faith*, only *As* it Layes Hold on the *Righteouſneſs of the Lord Jeſus Chriſt, for the chief of Sinners*, that *Juſtifies* us; And until this be done, we cannot be carried forth unto any *Good Works* at all.

But then, *Good Works*, are *conſequently* neceſſary upon our *Juſtification.* 'Tis indeed ſaid, That *God Juſtifies the Ungodly*; but then, He does not Leave them *Ungodly* when He hath *Juſtified* them. Well, And where Lies the *Neceſſity*? Truly, if we would not be *vain men*, we muſt *Know* ſuch Things as theſe.

First,

First, *Wilt thou know, O man?* That it is in the very **Nature** of a **Juſtifying Faith**, to put a man upon the Doing of *Good Works*. *Faith* is a *Purifier* of the *Heart*: [Acts 15. 9.] and ſo, it cannot but be a *Purifier* of the *Life*. The ſame *Faith*, which Embraces the Lord Jeſus Chriſt, as a *Prieſt*, for *Atonement*, (and *As* doing this, it *Juſtifies!*) Embraces Him alſo, as a *Prophet*, & as a *King*: Now this *Prophet* will *Inſtruct*, & this *King* will *Injoin*, our doing of *Good Works* for ever. A *Juſtifying Faith*, Receives Chriſt the *Sacrificer*, and the *Interceſſor*; and in that Notion, it *Juſtifies*: But is this all? No, it alſo, according to Col. 2. 6. *Receives Chriſt the Lord.* Now *Good Works* are by that *Lord* Required. 'Tis no *True Faith*, which any man hath, if it be not for a *whole Chriſt*. The Devil ſaid unto our Lord Jeſus Chriſt, *What have we to do with thee, Thou Holy One?* If a man would be concerned with our Lord Jeſus Chriſt, only as a *Merciful* One, and a *Gracious* One, and not likewiſe as an *Holy* One, that man has no more *Faith* than a *Devil*! *Juſtifying Faith* is a *Tree*, which cannot but have the *Good Fruits* of *Good Works* growing upon it. It is the *Holy Spirit* of God, that *Creates*, and that *Beſtows*, a *Juſtifying Faith*, wherever it is; and that *Holy Spirit* cannot ſuffer any Soul, in which He dwells, to be wholly Remiſs about the *Good Works* which are agreeable unto His *Holineſs*.

Briefly; 'Tis in the very *Nature* of a *Saving Faith*

Faith to be a *Working Faith.* The Scriptures of Truth, aſſure us, in Gal. 5. 6. *Faith works, by Love.* It was well ſaid, therefore by *John Hus, Ubi Bona Opera non apparent ad extra, ibi Fides non eſt ad intra*: *Faith* is not *within,* if *Good VVorks* are not *without. Faith* muſt become *viſible,* and (as hath been ſometimes ſaid) *Incarnate,* by *Good VVorks* upon it.

Again; *Wilt thou know, O man?* That *Good works* are no *Small part* of the **Great Salvation,** which is the Hope and claim of all the *Juſtified.* Our Lord Jeſus Chriſt hath *Redeemed* us by His Blood; What for? We are informed, in Tit. 2. 14. *To purify unto Himſelf, a peculiar People, zealous of Good works.* The following words, *Let no man deſpiſe thee, Calvin* thinks them ſpoken to the *People,* becauſe *People* often don't care to Hear of this; but it is a Thing to be *ſpoken with all Authority.* A main Thing, Bought for us by the *Righteouſneſs* of our Lord Jeſus Chriſt, is, that we may be made Happy, by our Enjoying a *Reſemblance* of that *Righteouſneſs,* in our own doing of *Good works,* wherein we ſhall be conformed unto His Exemple. The *Doing of Good works,* is one main Thing, in that *Bleſſedneſs,* which our Lord Jeſus Chriſt hath purchaſed for us, in His being made a *Curſe* on our behalf: And a man ha's no True *Faith* in him, until he be thus perſwaded! Very grand is the miſtake of men, about *Salvation*: *Salvation* is not meerly our *Fruition* of the *Good Things* reſerved for us, in the unſeen and fu-

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ture ſtate; but *Salvation* lies alſo in our *Performance* of *Good works* leading thereunto. Our *Captivity* to the *Devil*, is that from which we are in our *Salvation* reſcued: and that *Captivity* keeps a man from doing of *Good works*. For a man to be ſet at *Liberty* from the *Devil*, and ſo to do thoſe *Good works*, which are contrary to the *Works of the Devil*, This, This is our *Salvation*. A mans being made Able and Willing to Do *Good works*, like the *Good Angels* of Heaven, This is the *Salvation*, which *Faith* does make out after; Tis the *End of our Faith*, and the *Salvation of our Soul*.

Furthermore; *Wilt thou know, O man?* That the **Commandment** of Heaven hath made *Good works* incumbent on every man on Earth. Tis true, when we are in our Lord Jeſus Chriſt, we are not under a *Covenant of works*. Our own doing of *Good works*, is not now, the *Condition* of our *Entering into Life*. But ſtill, the *Covenant of Grace* does not Releaſe us, from all Obligation, to *do* thoſe *Good works*, which once were the Terms of our *Entering into Life*; the Language of it is that in Rom. 3. 31. *Do we then make void the Law through Faith? God forbid: Yea, we Eſtabliſh the Law.* Becauſe we are under the *Covenant of Grace*, are we not ſtill obliged unto all that *Holineſs*, all that *Watchfulneſs*, all that *Exactneſs*, which was demanded in the *Old Covenant? God forbid!* Yea, we do ſtill ſo *Eſtabliſh the Law*, that if we fail in any one thing, tis our *Sin*, it ſhould be our *Grief*, it will be our *Shame*; and we muſt, with

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Contrition of Heart, make our Confeſſion, *That we come ſhort of our Duty.* Indeed, becauſe we cannot but continually Tranſgreſs, and, *In many things we offend all*, therefore the *New-Covenant* ha's provided a *Remedy* for us: Tis only the *Good works* of our Lord Jeſus Chriſt Reputed *Ours*, that cauſe us to *ſtand as without Fault before the Throne of God.* But we muſt own it ſtill, as a *Fault* in us, a *Fault* worthy of Death, whenever we miſs of doing any Thing, that is demanded as a *Duty*, in the *Old Covenant*: There is a *Sin*, in *Every Tranſgreſſion of the Law*; a Sin to be Confeſſed, Bewayled, Abhorred. Yea, and our Lord Jeſus Chriſt in the *Goſpel*, doth, How often? Repeat thoſe Precepts; in Math. 5. 16. *Let your Light ſo ſhine before men, that they may ſee your Good works*: and in Tit. 3. 8. *This is a Faithful ſaying, That they which have Believed in God, ſhould be careful of Good works*: and in 1 Joh. 2. 1. *Theſe Things write I unto you, that ye do not Sin.*

Moreover; *Wilt thou know, O man?* That without *Good works* we are Abominably & Inexcuſably **Ungrateful** unto our Lord Jeſus Chriſt, who hath done ſo many *kind works* for us? The *Evangelical Reaſon* for our *Good works*, is, That we may ſhow our *Thankfulneſs* unto Him, *Who ha's Loved us, and given Himſelf for us*; unto Him, *Who ha's Loved us, and waſhed away our Sins, in His own Blood.* If a man have the leaſt Grain of True *Faith* in him, he will make that Enquiry before our Lord Jeſus Chriſt, in Pſal. 116. 12. *What*

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ſhall I render to the Lord, for all His Benefits? Now the Reply that *Faith* makes to this Enquiry, is the ſame that our Lord Himſelf makes; *Let thoſe Good works be done, which may adorn the Doctrine of God the Saviour!* It was argued, in Rom. 12. 1. *I beſeech you Brethren, by the mercies of God, that ye preſent your Bodies, a Living Sacrifice, Holy, Acceptable to God, which is your Reaſonable Service.* Even ſo, All the Return, which our Lord Jeſus Chriſt expects from us, for all His *Mercies*, is, *That we Devote our ſelves unto the Service of our Lord*: And *Faith* ſays, That this is a Thing infinitely *Reaſonable.* Where *Faith* has been infuſed into the Heart of any man, there is no *Motive* unto *Good VVorks* more powerful than this upon him. If he could think, *I ſhall eſcape Hell, yea, I ſhall merit Heaven, by my good works!* This were not ſuch a powerful motive to *good works*, for an *Heart* that has *Faith* in it, as to think, *I ſhall by my good works Glorify, my Bleſſed Lord Jeſus Chriſt, who has done ſo much for me!* That man has no *Faith* in him, on whom this motive has not a very *conſtraining* operation. For us to be without *good works*, would be an horrible Reproach unto the Lord Jeſus Chriſt, as if He were, *A Patron of Sin*, and as if He were a *God that had pleaſure in wickedneſs, and evil might dwell with Him.* Now a True *Faith* will never let a man be ſo *wicked* as thus to *Reproach* the Lord. *Fooliſh and Unwiſe* are all they, that thus *Requite the Lord!*

Finally, *VVilt thou know, O man?* That an Heart

Heart ſet for the Doing of *Good Works*, is a **Qualification**, and a **Preparation** of them that ſhall *Inherit* the Recompences of *Everlaſting Life*. There is no paſſing into the moſt Holy Heavens, without being, as 'tis expreſſed in Col. 1 12. *Made meet to be Partakers of the Inheritance of the Saints in Light.* All the Partakers of the Heavenly *Inheritance*, are doing of *Good Works* therein for ever; they do nothing but *Good works* there throughout Eternal Ages. Now, except a man have an Heart for *Good works* [in *Converſion*, Mat. 18. 3.] given unto him, he is not *meet* for that *Inheritance*, whereinto there *Enters nothing that ſhall Defile.* The *Good works* which our weekly *Sabbath* is to be fill'd withal, make it very weariſome unto an *Unrenewed* Soul: they ſay, *What a wearineſs is it?* When the Sanctification of the *Lords Day*, was lately Urged upon a grave Ceremonious Clergyman, he reply'd, *What? Would you have a man be upon the Rack, a whole Day together?* Truly, The Eternal *Sabbath*, which our Glorious *Jeſus* carryeth all His People into, Men will be *weary* of it, it will be a *Rack* unto them, they won't be ſuited in it, if they ſhould not have an Heart for *Good works* inſpired into them; none but thoſe that are thus *pure in Heart*, will be fit for the Beatifick *Sight* of the moſt *Holy God.* Our God muſt *work us for that ſelf-ſame thing*, [2 *Cor.* 5. 5.] or, elſe the *Thing* would be Diſtaſtful unto us: now, 'tis by a *Spirit* for *Good works*, that He does *work* us up hereunto. And He hath

warned us, in Heb. 12. 14. *Without Holineſs, no man ſhall ſee the Lord.* Tho' we ſhall not go to Heaven *For* our *Good works*, we cannot go to Heaven *without* them.

Now what ſhould be the Reſult of our Thoughts upon theſe Two *Caſes* thus offered, but This?

We are to be adviſed, firſt of all; That we do not Expect, to be *Juſtified* by our *Good works*, or to Do any *Good works* until we are *Juſtified*, in our Believing on the Lord Jeſus Chriſt. It is of no little Importance unto us, That our *Good works* have their due place in our *Divinity*: and many Treatiſes of ſuch *Divinity* as the Engliſh Nations has been of later years Defiled and Abuſed withal, have not only been *Ineffectual* to procure thoſe *Good Works*, which they have pretended for, but alſo been really *prejudicial* thereunto, for their want of This. We muſt Beware how we go to patch up a *Righteouſneſs* of our own, out of thoſe *Good works* whereto God may Enable us, or do like them, who in Rom. 10 3. *Being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.* There is not a more fatal *Rock* for the Shipwrack of a Soul, than this! When Sinners are *Awakened*, with the Apprehenſions of the Divine Vengeance purſuing of them, for their Sins, this is the *Firſt Thing* that they uſually betake themſelves unto: They fly *Firſt* unto the *Good Works* of a *Reformation* in their faulty Lives. No, O *vain man*; *Wilt thou*

Know?

Know? Thy *First Flight* ſhould be unto the Lord Jeſus Chriſt, for His *Righteouſneſs* to be conferred upon the moſt Loathſome Sinner out of Hell; and that thou mayſt, *Be found in Him, not having thy own Righteouſneſs, which is of the Law, but that which is thro' the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* 'Tis a *vain* Imagination that thou mayſt not Believe on the *Righteouſneſs* of the Lord Jeſus Chriſt, for thy *Juſtification*, until by doing of *Good works* thou art made *Fit* for the *Imputation* of that *Righteouſneſs*. Many ſay, indeed they would Lay Hold on the Lord Jeſus Chriſt, and on His Righteouſneſs, but they *dare not*, becauſe they are *not Fit for Him*. Alas, this alſo is but another and a finer ſtrain, to ſet up our own *Righteouſneſs*. How, *Not Fit*? The wretched circumſtances of thy Soul, that make thee ſay, *Not Fit*, are thy very *Fitneſs*. We muſt come to our Lord Jeſus Chriſt *For* thoſe things, which the prepoſterous Hearts of men would come unto Him, *With*. It is an Error for men to venture their Everlaſting Intereſt upon the Lord Jeſus Chriſt, under this Encouragement, *That they have attained unto ſuch and ſuch Godly Diſpoſitions, as will Recommend us unto Him*; We muſt go to Him, and His *Righteouſneſs*, and venture to caſt our ſelves upon it, as *Recommended* by nothing, but our own Horrible *miſery*, thereunto. Certainly, It will never make *Sincere Converts*, to talk of *Rapping off mens Fingers from catching Hold of Chriſt, before they are fit for Him*. 'Tis our

Catching Hold of Him, that muſt make us *Fit for Him*, and for every *Good work!* We ſhall do *Good Works* when we have come utterly without *them*, unto the Lord Jeſus Chriſt, firſt, for a ſhare in the *Righteouſneſs* of the *Good Works* which *He* did for us, and then, for the Aſſiſtance to Do *Good Works* our ſelves, in a meaſure Like unto them. Well, and when we have Done our *Good Works*, we muſt after all, Remember this, That we are to *Renounce* them all; Renounce all *Dependence* on them for the purchaſe of the Divine Favour unto us. When ſome told our Dying *Herbert*, the many *Good works* which he had been doing in his Life, he only ſaid, *Good Works, if ſprinkled with the Blood of Chriſt!* It is the *Blood of Chriſt*, and not our *Good works*, that muſt be of any value with us. They that Build their *Faith* on their *Good works*, Build on a *Sandy Foundation*: The *Primitive Chriſtians* were ſound in this Article; (*Juſtin Martyr* will clear it:) That we are Juſtified only by a wonderful *Commutation* between our Lord and us, *He* taking our *Guiltineſs*, and *we* having His *Righteouſneſs*: 'Tis well declared by *Cyprian*, *Non aſpernatur Dei Filius carnem Hominis induere, ut cum peccare ipſe non poſſet, aliena peccata portaret. Immortalitate interim poſita, fieri ſe mortalem patitur, ut Innocens pro Nocentium Salute Perimatur*: 'Tis well declared by *Theodoret*, who Expounding that paſſage in the Pſalms, *I reſtored that which I took not away*, applies it unto our Lord Jeſus Chriſt. *q. d.*

Others

Others robbed God of His Glory, but I (ſays our Lord) *have reſtored it again; the Sins by which 'twas done, they were mine by Imputation, tho' never mine by Inhærency.* The *Proteſtant Reformers* were ſo full in this Article, That they did not ſcruple to ſay, *Amiſſo Articulo Juſtificationis, ſimul amiſſa eſt tota Doctrina Chriſtiana*; and as they Liv'd and Dy'd in the Judgment of that Martyr, whoſe Expiring words, were, *Behold, a marvellous Exchange, my Lord has my Guiltineſs, and I have His Righteouſneſs!* thus, they have generally ever ſince been clear in it, until ſome of Late, have darkened the Truth, under pretence of preſerving the Intereſts of *Holineſs*; Albeit, as our Incomparable *Owen*, ſays, *I am not ſatisfied, that any of thoſe, who at preſent oppoſe this Doctrine, do in Holineſs and Righteouſneſs, and the Exerciſe of all Chriſtian Graces, ſurpaſs thoſe who in the Laſt Ages, both in this and other Nations, firmly adhæred unto it.* Yea, ſome of the *Papiſts* themſelves, have been under ſuch *Convictions*, as have compelled them to Subſcribe unto this Article; eſpecially, when the Approaches of *Death*, have given them with a *Lively Senſe* to feel themſelves going to appear before the Judgment-Seat of God. *Erneſtus*, the Arch-biſhop of *Magdeburgh*, when he was near his Death, was comforted by a Minorite, who told him, *That the merit of his Good works, would make ſure a place in Heaven for him*; whereupon the Dying man cryed out, *Nullo modo*, I will *by no means truſt unto the merit of any*

Good

Good works, done by any man whatever, but the Good works of Chriſt are ſufficient for me! Bellarmine himſelf, who had Lived ſo Blameleſly, that he was not conſcious of his ever having once told a *Lye*, and when he came to *Auricular Confeſſion* he could find nothing to mention, without Looking back ſo far as his Childhood, yet when his Death was arreſting him, he durſt no more truſt unto the merit of his *Good works*, but would have that clauſe inſerted in his Will, That he deſired the Lord to Receive him, *Non ut æſtimator meriti, ſed ut Largitor veniæ*; Not on *Merit*, but in *Mercy!*

But we are in the next place to be Adviſed, That having firſt *Believed* on the Lord Jeſus Chriſt, that we may be *Juſtified*, we do then Abound in thoſe *Good works*, which are the proper and Genuine Symptoms of *Believers*; thoſe *Good works*, which the Oracles of Heaven call, *The Fruits of Righteouſneſs*. We ſhould, as the Apoſtle ſpeaks, in 1 Cor. 15. 58. *Always abound in the work of the Lord.* The Bible has no *Good words* any where, for thoſe *Antinomian* Wretches, with whom *Good works* are deſpiſed & neglected: It ſpits nothing but Sulphureous Fire, in the Faces of thoſe *Libertines*! If we are deſtitute of *Good works*, we have none but a *Dead Faith*, and a *Dead Faith* will very little befriend a *Dead Soul*. To have no *Good works* then, is a woful Thing: and, the Præmonition is, in Math. 3. 10. *Every Tree which bringeth not forth Good Fruit, is hewn down, & caſt into the Fire*: What then will be the Wo, how woful

ful will be the Doom of thoſe that are full of *Evil works*, and bring forth much of that *Evil Fruit*, which grows on the *Vine of Sodom, & in the Field of Gomorrah?* Sad will it be for us to periſh among *Unbelievers*, after we have ſeemed mightily to *Believe*; & after a fair ſhow of our *Faith*, to be Damn'd among, *The workers of Iniquity*. Surely, If we would with the *Joy of Fauth*, be Satisfied, that the *Seal of the Holy Spirit*, which we ſeem to have, when we Entertain our Aſſurance, *That the Righteouſneſs of God, which is by the Faith of Jeſus Chriſt is upon us*, is not a Cheat, a Sham, a Self-deluding *Enthuſiaſm*, it becomes us, with a Conſtant *Zeal* for *Good works*, to *Exerciſe our ſelves, at keeping a Conſcience void of Offence towards God and man*. It becomes us, to Ponder, How much we *Owe* unto our Lord Jeſus Chriſt, and Study, How to *Serve* the Lord that ha's *Bought* us; & with *Good works* alwayes to be at work for Him. It becomes us, to forethink, How little Time we have to be *Working* in, how near we are to the Time where there can be no *Working*, and to Do as many *Good works*, as we can in our Time; yea, to call our ſelves unto a *Daily Account*, with unſpeakable Trouble, if we have let one Day paſs without many of them. It becomes us even to raiſe our *Civil* and *Natural*, as well as *Religious works*, unto the Dignity of *Good works*, by the moſt Frequent, moſt Explicit, & moſt Ennobling *Dedications* of all our *Works*, unto the Lord. So, it will not be long before we *reſt from our Labours*, but *our Works will follow us*.

Theſe

Theſe Things being ſo, 'tis a Great Service unto the Souls of men, to ſupply them, with *Rules of Trial*, by which they may *Examine* themſelves, as well concerning their *Faith*, as concerning the *Good works*, which they pretend unto. Now, to accommodate his Neighbours with ſuch *Rules of Trial*, the Reverend Author of the Enſuing Diſcourſe, ha's permitted their Deſires to be gratified in the Publication of it. The Diſcourſe is what was delivered unto a *Popular Auditory*, for which cauſe, the Reader muſt not wonder, if he find ſomewhat of *Inculcation* in it: he will ſeek in ſuch a Diſcourſe, *Non Scientiam, ſed Saporem*; and no doubt, he will find what he ſeeks. But ſuch was the *Savour* which it left upon the minds of the Hearers, when it was delivered, as that the Notes thereof are here come abroad, for them to *Ruminate*, yet more thoroughly upon that, wherein they have already found themſelves not a little Edified. The Author is *known*, throughout the Churches of the famous and happy Colony, to none of the leaſt whereof he hath for many years been a faithful Paſtor; *Known*, for his Piety, Gravity, and Uſefulneſs, more than any Recommendations of mine can render him: and my *Relation* to him, will eaſily excuſe me as well as his *Modeſty* forbid me, for ſaying any more. Nor have I any thing further to add, but my Hearty Prayers, That theſe *Good Works* of this Worthy Perſon, may be ſo *Profitable* among the People of God, in this Wilderneſs, as may fully anſwer the *Holy Deſigns*, of him that has thus offered unto the *Service of the Tabernacle*.

Cotton Mather

A Dead Faith Anatomized

James 2. 20.

But wilt thou know, O Vain Man, that Faith without Works is Dead?

THE Apoſtle *Paul* had abundantly taught (as appears in divers of his Epiſtles) that man is Juſtified by *Faith* alone, without *Works*: See *Rom.* 3. 28. *Therefore we conclude, that a man is Juſtified by Faith, without the deeds of the Law.* Gal. 2. 16. *Knowing that a man is not Juſtified, by the Works of the Law, but by the Faith of Jeſus Chriſt.* This Doctrine did this Apoſtle much inſiſt upon, eſpecially in the *Epiſtles*, but now mentioned: neither did any of the Apoſtles of Chriſt teach otherwiſe, or contrary

thereunto: howbeit, it ſeems there were ſome, that made an ill uſe of *this Doctrine*, as alſo they did of ſome *other* things, in *Pauls Epiſtles*. See 2 *Pet.* 3. 16. Some be like there were then that did turn the *Grace of God into Wantonneſs*, thinking to be Saved *by Faith* (not knowing indeed what *Faith* is) and ſo to Live a looſe and careleſs *Life*: (and thus it is with many, in theſe *our* times, wherein the Goſpel hath been ſo abundantly Publiſhed, and with ſo much perſpicuity and clearneſs.) Theſe, and ſuch like perſons, this Apoſtle *James* rebuketh, and endeavoureth to rectifie. He had told them in *verſe* 17. that *Faith without Works is dead*: in this 20*th. verſe*, he inculcateth, and preſſeth the ſame Doctrine again; and he ſheweth,

1. That there is ſuch a thing as a *Dead Faith*: this is plainly implied in the words.

2. He ſheweth *what* this *Dead Faith* is, *viz.* a *Faith without Works*: ſuch a *Faith* as hath not *Good Works* to be the fruits thereof: that *Faith* which doth not bring forth *good fruit*, is a *Dead Faith*, and hence can be no evidence of *Life* in that Soul, where it is found.

3 He calleth him a *vain man*, that would, from any thing that had been taught, by any of the Holy Apoſtles, gather any other concluſion.

4. He affectionately expoſtulates the caſe with ſuch, in thoſe words, *but wilt thou know*, &c. 1 *d.* wilt thou underſtand, and be convinced? it

it is eaſy to ſee the Error here, unleſs men be willingly and wilfully ignorant: *wilt thou know*, &c. it is true, we read of ſome that *hold faſt deceit, and refuſe to return.* Jer. 8. 5. and many ſuch there be in our days alſo.

But the point of Doctrine is this: *viz.*

DOCTRINE.

That there is ſuch a thing as a Dead Faith, with which ſome under the Goſpel do deceive themſelves.

They think that they have *Faith*, or do Believe, and that they ſhall be *Saved*, but in the iſſue they are diſappointed, and aſhamed of their *hopes*; and how fearful is it, when ſo it is! See *Heb.* 10. 31. *Pſal.* 119. 116. Such are at laſt *Led forth with Workers of Iniquity*, as *Pſal.* 125. *ult.* and to them will Chriſt profeſs, and ſay, *I never knew you: depart from me*, &c. as *Math.* 7. 23. A *Dead Faith* is a *deadly* thing: A Soul-ruining thing. A true, a *Living Faith* Saveth; but this we ſpeak of is contrary, it ruins and undoeth men, becauſe it *deceiveth* them: and yet this is all the *Faith* that many have, who yet think that they have ſomething that will ſtand by them.

The firſt thing that I ſhall do, in handling this point, is to ſhew in general, That there is ſuch a thing as a *Dead Faith*; a Faith that is not

a true Saving Faith, and yet the Scripture calls it a *Faith*, a *Believing*.

1. See the verse before the Text: *Thou Believest that there is one God, thou dost well; the Devils also believe and tremble.* The *Heathens* say that there are many Gods: thou art no *Heathen*; it is well, so far; yet remember the *Devils* believe too, and tremble: So then, a man may *believe*, and be *affected* also, with what he doth believe, and yet his *Faith*, for all that, be no other than a *Dead Faith*, tho' you should see a man to *believe and tremble*; or, to *believe and rejoyce*, as Mat. 13. 20. this proves not his Faith to be a lively, or a *Living Faith*. 1 Pet. 1. 3. there is a *lively hope*, or a *living hope*, or an enlivening hope, under which, *Faith* is included, from whence this *Hope* ariseth: for *hope* is (as it were) the *Daughter of Faith*: So on the other hand, there is a *Dead Faith*, yea, where there is much affection stirring, as will more appear, by and by: when persons find their affections much moved towards Spiritual Things, they are apt to be taken with it, and to conclude that there is some true *Grace* in them, but alas, it often times proves otherwise: a multitude of *Sacrifices* will not prove true Grace to be. *Isa.* 1. 11. so neither will abundance of *affections* prove a mans Faith to be a lively or a living Faith: In this case, it is not so much the *quantity*, as the *kind* or *quality* that is to be considered. Certainly they miss it much, that think, that *true*

Grace

Grace differs from that which we call *common Grace*, only in degree: Let common affections, ſuch as be often found in Unſound Profeſſors, be enlarged never ſo much, this will not alter a mans Eſtate God ward; he may be a deeper, and a more profound *Hypocrite*, but this will not make a man ſincere; for that which is *naught* can never come to be *good by increaſing*: haſt thou affections God-ward, ſo had they. *Iſa.* 58. 2. conſider then, not ſo much how great they be, as whether they be of the right kind, or ſort: a little true *Gold* will be accepted, when a heap of *Counters* will be rejected wholly, as Coin that will not paſs at all. *Eph.* 4. 24. we read of *True Holineſs*, or, *Holineſs of Truth*: So there is *True Love*, &c. a little of it is better than *Gold*; but abundance of affections may be towards Spiritual Things, and yet *no Truth*; no Spiritual Life; it is a *Dead* Soul ſtill; and abiding as it is, will be a *Damned* Soul too, e're long.

2. See Joh. 2. 23, 24. *Many believed in his Name, but Jeſus Chriſt knew them, and would not truſt himſelf with them*: Mark it, it is ſaid, *Many believed in his Name.* Why did not Chriſt commit himſelf to them? the reaſon was, he knew all men; and he knew that their Faith was but a *Dead Faith*, and would not hold, and abide the Furnace: for as *Gold is tried* in the Furnace, ſo ſhall every mans *Faith* be *tryed*, one time or other. 1 *Pet.* 1. 7. and *happy are they, whoſe Faith on tryal, is found unto praiſe, and honour, and glory,*

at the Appearing of Christ. Christ knew all men, and he knew that such as now Cried, *Hosanna to the Son of David*, would some of them e're long, cry, *Crucify him, Crucify him, away with him:* and truly, we may see something of this often, how common and frequent is it for such as for a season were much affected, and taken with the *Word of Christ* (as it is called, *Col.* 3. 16.) in the Publick Dispensation of it, to turn quite about, and quarrel with it; of such *Paul* complains, *Gal.* 4. 14, 15, 16. *they received him as an Angel, they could have pluck'd out their Eyes for him once; yet now he was become their Enemy, for telling them the truth*; the case was quite altered with them: little do persons think, many times, what they *shall be*, and the reason is, they know not what they *are at present.* 2 King. 8. 12, 13. *Hazael* seemed at present to abhor the thoughts of doing such a great wickedness, as the Prophet foretold that he would do: *Is thy Servant a Dogg, that he should do this great thing?* Alas, he did not know his own *heart*, what a *Dogg* he was, what a furious beast he would prove in time. And thus it is with many, while yet they are under restraints, and feel not what cursed *Hearts*, and *Natures* they have; especially when under common *Convictions*, they cannot think, that they shall ever be, or do, as they see many others do: yet sometimes such as these come to be found among the worst of men: their Faith and Affections issue in the

higheſt degrees of wickedneſs: tho' other ſome are ſtill held under reſtraints, and they wear out all their time in *Formality*, and in an *Unprofitable Profeſſion* of Religion.

3. See Luk. 8. 13. where we read of ſome, *That receive the Word with joy, and yet they have no root, and for a while believe, and yet fall away in a time of Temptation.* Mark what is ſaid of them: they *Received the Word*; they did not wholly reject it, as many others did; and they received it with *joy* too; and they *believed for a ſeaſon*; and yet fell away in a time of Temptation; for they had *no root*; their Faith was a *Dead Faith*, whatever it ſeemed to be; thus it is with many under the Goſpel, they are much affected with the *Word* for a time, they hear it gladly, as alſo *Herod* ſometime did. *Mark* 6. 20. and they ſhew much *love* to it, as they did, *Ezek.* 33. 31. and they *believe* the Word, but it is but a *Dead Faith*; yet it may deceive not only themſelves, but others too, ſeeing there is ſo much joy and affection with it: there are many that have been much taken with their own affections, and undone by them; they joy in their *own joy*, and at laſt *ly down in ſorrow*; ſee Iſa. 50. *ult. Walk in the light of your fire*: do ſo as long as you will, and if it be never ſo long, yet the end will be to *Ly down in Sorrow.*

4. See Act 8. 13. *Simon believed, and was baptiſed*, &c. yet verſe 21, 23. ſee what is ſaid of him; he was *in the gall of bitterneſs, & in the bon-*

of Iniquity: ſee how much he was wrought upon, it is ſaid, he *believed*, the Word had ſome effect in him, and upon him: ſome entertainment the Word had with him; and he was *baptized*; now he makes a *Publick Profeſſion* of the true Religion, and ſo to do, was in thoſe days a great thing, as much as a mans life, and all he had in this World, was worth: alſo he continued with *Phillip*, and was much affected with what he ſaw, *he wondred* it is ſaid, *&c.* yet *his heart was not right in the ſight of God*: in his *own ſight* perhaps it was; and many precious ones did hope well of him, for a ſeaſon: but he was in a miſerable condition: he believed, but his Faith was a *Dead Faith*; and hence left him, in his ſins ſtill; and in them he periſhed, for ought appears to the contrary. Let us ſee one Inſtance more.

5. See Pſal. 106. 12, 13. compared with *Pſal.* 78. 35, 37. for in both places he ſpeaks of the ſame people, and it is ſaid, *They believed his Word, and ſang his praiſe: but ſoon forgat his Works; they remembred that God was their Rock, and the High God their Redeemer; yet their heart was not right with him.* And how are many wrought upon, when ſome *Special Providence* helps to ſet on the word; great *Awakenings*, and ſtrange *Enlightnings* they have; they Seek God, they *Enquire early after him*; there is much Reformation, for they *return*, and theſe things work on unto a ſeeming good iſſue of Faith in Chriſt as

their

their *Redeemer*; *they remembred that the Lord was their Rock, and their Redeemer*, and yet all is but a *Dead Faith*: thus it is with many.

When Perſons *Converſions* want due, and rightly expected *Reformations*, we judge their work was not a thorow work; and ſo when perſons have had great *Convictions*, and have been in much trouble, and all dyeth away, after a while, without any work of *Faith* at all, ſuch cannot be in any good, or right way: but when much trouble for ſin, and about a mans Eſtate, iſſues in a work of *Faith*, and comfort from ſome Promiſe; we hope well of ſuch many times, but if it be, (as oft it is) but a *Dead Faith*, the condition is ſad, and the *end* like to be miſery for ever: If never ſo many *Promiſes* come to a mans mind, and if never ſo much *Comfort* ariſe here-from; yet if a perſon do take *comfort* (as many do) and yet not take *Chriſt*, his comfort ſhall be taken from him, ſome time or other: yea, if he take *Chriſt* alſo, as many do, after a ſort, yet if it be not by a *Lively Faith*, (and what that is we ſhall ſhew) it profits him nothing: many will ſay, *Lord, Lord, we have propheſied in thy Name, and in thy Name have caſt out Devils, &c. yet he will profeſs that he never knew them; and they muſt depart from him for ever*: ſee Mat. 7. 21, 22. many think they have *Chriſt*, who yet indeed fall ſhort of him: not knowing him indeed, *Whom to Know is Life Eternal*, Joh. 17. 3. nor knowing the way to him, nor what it is

to

to believe aright in him: they believe, but their Faith is a *Dead Faith.*

The point being thus far confirmed, in the next place, we ſhall Enquire more particularly, *What* this *Dead Faith* is, and *Why* it is ſo called; and we muſt endeavour to make ſome diſcovery of it, and to diſtinguiſh it from that which is a *true Saving Juſtifying Faith:* Now the Apoſtle tells us, that *Faith without Works is dead:* And the Enquiry may be, How may we underſtand that?

Anſw. 1. It is a ſure Evidence that a mans *Faith* is a *Dead Faith,* when it is *without Works;* or when it is *alone:* Indeed *Works* don't *Juſtify* us, they have no hand in that at all; it is *Faith only* that Juſtifies us, *Rom.* 3. 28. ----*A man is Juſtified by Faith without the deeds of the Law* Rom. 5. 1. *Therefore being Juſtified by Faith,* &c. yet it is alſo true, that that *Faith* which is *alone* is not a *Juſtifying Faith:* and therefore as Context, verſe 18. *Shew me thy faith without thy works, ſaith the Apoſtle.* This is the miſerable deluſion that many are held in, they believe (as they ſay) and they truſt in Chriſt, and there they reſt themſelves, but they take no due care of *good works:* ask them where their *Faith* is they do think they can tell you: but alas! where are their *Works?* where is their *Repentance,* their *Sorrow* and *Mourning* for *Sin,* where is their *Mortification* of Corruptions? See *Rom.* 8. 13. where is their *daily Watch,* and *Warfare;* their

Fighting

Fighting, and *Wreſtling*, of which the Scripture ſpeaks? Where be their *Tears*, and *Prayers*, and *Cryes*, and *Sighs* and *Groans Unutterable* ? theſe alas are not; and what ſaith our Apoſtle in this caſe? *Wilt thou know, Oh! vain man, that Faith without Works is dead? haſt thou Faith, ſhew it by thy Works*: it is in *vain* to talk of *Faith* without *Works* anſwerable: when perſons profeſs, that they believe, and truſt in Chriſt, but do not *walk* in any meaſure anſwerably, they deceive themſelves; yet many ſuch there be, *They Profeſs to know God, but in works deny him.* Tit. 1. *ult.* they ſay they believe in Chriſt, but their *Converſation* ſaith otherwiſe; and their ſecret *Walk* is otherwiſe; Oh! it is a *Dead Faith*, however ſuch *deceive their own hearts.*

2. It is not every kind, or ſort of *good works* that will evidence a mans *Faith* not to be a *dead* faith: for they in *Pſal.* 78. forenamed, *ſought God, they returned, they enquired early after God.* Alſo *Herod* Mark 6. 20. *heard John gladly, and did many things.* So thoſe in Iſa. 58. 2. *Sought him daily, and asked of him the Ordinances of Juſtice; they took delight in approaching unto God*: yet were they not upright before God: there are many that are full of *good works. Iſa.* 1. 11. They have a *multitude* of them; they are good for the *matter* of them: and yet God abhors them, becauſe they proceed from no other than a *Dead Faith.* See at large, Iſa. 1. 13, 14, 15. Surely they made great account of their *Works*, otherwiſe

therwiſe they would not have ſo abounded in them; yet the Lord did not accept them: nay, all was *Iniquity, a Trouble to him, and he was weary to bear them.* Some are full of *good works,* (as we may call them) and of good deſires, and of good affections; and yet their *Faith* is naught, it is but a *Dead Faith*; and this is ſo plain from the fore-named Inſtances, as that there is no room to make any objection. And thoſe *good works,* (as they ſeem to be) when ſearched into, are but *dead works,* tho' ſeemingly never ſo full of *Life*; and hence they are all as rotten, and unſound things. *Heb.* 6. 1. we read of *dead works*: and indeed all a mans *works* are ſuch, until he come to a true *Faith* in Chriſt; his moſt affectionate *Prayers,* yea, his higheſt Reformations are but *dead works*; tho' a perſon afflict (not his Body only, but) his very Soul; yet God will *take no knowledge of it.* Iſa. 58. 3. and how many be in ſuch a caſe as this is, and how miſerable are they, *wretched, naked, and know it not.* Rev. 3. 17.

3. The *works* that the Apoſtle here ſpeaks of are not ſuch as are only *Moral,* but *Evangelical,* and in that ſenſe *good*: *Works Evangelically good,* will evidence a true *Faith,* but no other works, how many, or how good ſoever they be: We ſhall therefore open this particular a little, and ſhew when a perſons *works* may be ſaid to be *Evangelically good*: for I would not mention any thing to Enlighten our way, and then by mentioning

tioning a thing in *general* only, leave the matter in a manner as much in the dark as it was before.

Two things then make our good works to be *Evangelically Good.* (1.) They muſt be *from*: and (2) *Unto* the Lord. And if they be the firſt, they will be the latter: we ſhall therefore chiefly conſider the former, *viz.* whether our *good works* are *from the Lord*, and ſhew what is the import, and meaning of that expreſſion.----Now they are from *him*, *when we acknowledge him*, and *deny our ſelves* in all we do: when ſo to do is the frame and diſpoſition of our hearts: when there is that *Principle* in us, that Enableth us (through Divine Aſſiſtance) ſo to do; and diſpoſeth our hearts to deſire that we actually, and daily do it, taſting (at leaſt at times) a precious *ſweetneſs* in that *way of living and doing*, together with a diſlike of the contrary in our ſelves. See Iſa. 26. 12. *Lord* (ſay they) *thou haſt wrought all our works for us, or in us.* I *Live*, ſaith Paul, *yet not I but Chriſt lives in me.* Gal. 2. 20. Alſo ſee Gal. 5. 22, 23. All our *good works* are *fruits of the Spirit*; and God would have us own all our *fruits* to be from him: hence he tells us, Hoſ. 14. 8. *From me is thy fruit found.* So then if you think you have *good works*, conſider whether you can *deny* your ſelves in them, and *acknowledge* God in them all: Perhaps you ſay, *I Live*, but do you ſay alſo, *yet not I but Chriſt*, &c. If your works be from *God* (in that

ſenſe

ſenſe we are ſpeaking of) *God* will own them, accept them & reward them: what is *his own*, he will acknowledge and reward it in us, though it be never ſo little, and never ſo much deſpiſed in our own eyes, or in the eyes of others. Zech. 4. 10. *The day of ſmall things* is apt to be *deſpiſed*: yet what are (in ſome ſenſe) *ſmall things*, are ſometimes *great things*: *Poor Prayers* as we count them, ſmall performances, little weak things, are *great things*, when they are fruits of the Spirit; works of faith and love; and they will when we meet them again another day appear to be ſuch, as we can hardly acknowledge them to have been ours: Math. 25. 37--*Lord when ſaw we thee an hungry*: Lord, when did we *Pray*, and *Love*, and *Believe* in ſuch manner, and perform ſuch duties? & then ſhall all be opened, and made plain; and the *Lord* ſhall have the *Glory* of his *own works*, in his, and *they* the *comfort* for ever.

But ſome may ſay, who is there that will not own all his *Works* to be of *God*, and deny himſelf in them? This may ſeem to be no great matter: did not the Phariſee do ſo. Luk. 18. 11. *God, I thank thee*, &c. he ſeems to acknowledge *God*, and his *Grace*, in what he was, and did, or had attained unto in Religion: and ſo it is with many ſtill, who are yet unſound.

Anſw. 1. A *verbal* acknowledgment is an eaſy thing many times, and eſpecially when a *Good Education* leads us to own the truth; many have

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a *form of knowledge, and of the truth, being inſtructed,* &c. Rom. 2. 18, 20. to *ſpeak good words,* is no hard matter: this many can do in Praying, in Preaching, and in diſcourſe with others, and have excellent *Gifts* indeed, who yet are Strangers to the thing that we are ſpeaking of; and there be divers things that concur to it: it may be a man hath been *well Educated,* he hath lived where this truth hath been generally acknowledged by all; viſibly oppoſed by none, and frequently inculcated; and hence he goes with the ſtream, he gives a *common aſſent* to the truth, and owns in words, *That a man of himſelf, is Nothing that is good.* Alſo *common experience* teaches perſons ſomething of this: there is hardly any man, that endeavours to do any thing in religious works, but he finds ſomething of his *inability* to do what he ſhould: unſound ones have ſome experience of themſelves as well as others; and many go far, that yet fall ſhort at laſt: this *Paul* knew; and hence that 1 Cor. 9. 27. a man may be able to teach others, and yet himſelf be a *Caſt away*: Education, common experience, and *induſtry* meeting together, may, and doubtleſs doth carry many a man far, and make him ſee in ſomewhat, nay, *much* in Religion, when as he is but like them. Rev. 3. 1. *Who had a name to live, but were dead.*

2. A thorow *ſight* of a mans own *nothingneſs* is a *great thing,* and very far different from what is in unſound ones. I ſhall endeavour to make ſome diſcovery of it. 1.

1. It is not only *Notional*, or *Doctrinal*, but it is *Experimental* alſo: a man doth not only hear it, or read it in ſome good book, but he doth alſo *feel*, and *find* it, as he ſaid, *Rom.* 7. 21. *I find then a Law*, &c. how did he know that there was ſuch a Law of Sin in him? ſuch a ſinful heart, and nature, why, ſaith he, *I find* it: he had bitter experience of it: he ſaw it not only in ſome book: *but in his members, warring there*, verſe 23. he *felt* it in himſelf; and ſo muſt you *feel* your own Nothingneſs and Inability, or elſe you will never be throughly convinced of it, and ſuitably affected with it. A man may hear it, and be affected with it, but this goes but a little way; till a man comes to find, and feel, there will want *deepneſs*, Mat. 13. 5. as the *Stony Ground* did: when a man *ſees* and *feels*, this will be ſomething indeed.

2. This knowledge and thorow conviction of a perſons own Nothingneſs, uſes not to come *eaſily*: a man is brought to it through much *difficulty*, and *oppoſition*: that which is *eaſily* gotten, is *hardly good*: Mat. 7. 14. but it may be you came *lightly* by your knowledge of your ſelves; Oh! take heed that you be not deceived, as many, many be. Now I ſay, it is not *eaſily* obtained, and that upon divers accounts.

1. In that the heart of man is *Naturally* ſo averſe unto it: there is a marvellous oppoſition in mans *carnal heart* againſt it: it is impoſſible but that it muſt be an exceeding *bitter*, yea, a *killing*

killing thing to a mans carnal heart to ſee his heart, ſo far forth as it is *carnal*; and every mans heart is ſo, in ſome degree at leaſt, and moſt mens hearts are wholly and only *carnal*: 1 Cor. 3. 1. Such as are in Chriſt are yet *carnal* in ſome meaſure, but others are *wholly* ſo: and hence ſome oppoſition againſt this knowledge, and the increaſe of it, will be found in the beſt; how much more in thoſe that are yet *Unbelievers*, in whom as yet pride, ignorance, and ſecurity do reign, with divers other luſts, and corruptions? To illuſtrate this a little: Suppoſe a man *Rich* in this World; or ſuppoſe that he have but a little, and that which he hath, whatever it be, got with *much labour*, and difficulty, will ſuch an one *eaſily* part with what he hath, and ſit down upon a dunghil? or if a man hath thought himſelf to be *Rich*, at leaſt worth ſomething, if ſuch an one come ſuddenly to ſee himſelf to have been *deceived*, and not worth one mite, how will it trouble him? eſpecially, when he ſees at preſent no way to recover what is loſt; nay, ſees that he can never do it. Such like is the caſe we are now ſpeaking of. Some Ungodly Ones think, they are *Rich* in Spiritual Things. *Rev.* 3. 17. and whatever any may ſay, or think to the contrary, there is no ſecure, unconvinced Sinner, but what thinks he hath *more* than indeed he hath; moſt think they have *ability* to turn to God, and promiſe themſelves that in their own time they will do it: and what *Pro-*

miſes do they make in times of ſickneſs, danger, when fears are upon them: Others pleaſe themſelves in thinking that they be bad, yet not *ſo* bad, *&c.* and hence hope to deal with God about *Pardon* of Sin, and acceptance at an *eaſy rate*: however there is ſomething in *themſelves*, upon which they have a ſecret dependance, and relyance; and are not themſelves aware how it is with them. Now for ſuch an one to be ſtrip'd of all, to ſuffer the *loſs of all*, yea of thoſe things which were once *gain* to him, as he ſpeaks, *Phil.* 3. 7, 8. this will not be eaſy; nay, it will be a *killing thing*: for theſe things are a mans *Life*, until a better Way be diſcovered unto him. Rom. 7. 9. *I was alive once*, (that is in his own conceit,) *but when the commandment came, ſin revived, and I dyed.* Conſider then; Know you what it is to *Dy*? nay, to be *Slain*, as verſe 11.---*It ſlew me*: Is it a light or ſmall matter? Oh! when the real tryal ſhall come, it will be found otherwiſe; nay, it may be, you know nothing of that LIFE that ſhould be taken away; and ſo are *alive* ſtill, as *Paul* once was, but indeed *dead*.

2. In that perſons will hardly believe, or be thorowly convinced of their own *Nothingneſs*, until they have tryed the matter; they will firſt *try* whether they can do nothing, before they will be convinced throughly that ſo it is indeed. Nothing but their own *Experience* will convince them, for what elſe can be ſuppoſed to

to do it? there is nothing in themſelves to do it, until *experience* do it: there is ſomething of the *Law* in all mens hearts, *Rom.* 2. 14. but not one tittle of *this*: man in his firſt eſtate was able to keep the *Law* of God; and he knows nothing but that he can do ſo ſtill, ſave what he doth *experience* to the contrary. And very hardly will he believe his own *experience* in this matter; he will *try*, and *try*, and *try* again, and *try* the matter out to the utmoſt, before that he will indeed yield the caſe, and ſit down humbled under that acknowledgment: *viz. I am Nothing, I can do nothing that is good.* It is true, the *word* ſhews it plainly, that we in our ſelves are *nothing*; and that in us *dwells no good thing*: but the *word* in this thing is no more believed than in other things; and *Ignorance, Atheiſm* and *Unbelief* are ruling or reigning things, in every Unconverted mans heart. Hence tell a man what you will, and let him in words own what he will, concerning his own *Nothingneſs*; yea, though he think he doth believe it; yet whenſoever he ſhall be in good earneſt about his Soul, by a powerful awakening, he will try what he can do, before he will yield, and ſit down under the conviction before-mentioned; he will *work*, and he will *try*; yea he will not be convinced, until he have wrought himſelf unto *death*, and then will he own himſelf to be a *dead man*; and then, and not till then, will God ſhew him the *way unto life*: he muſt *deſpair* in

himſelf, before he will, or can indeed *believe* in *Chriſt*. Now a man doth not eaſily come to take ſuch pains, as we have been ſpeaking of; it muſt be a *great awakening* to bring him to it; they muſt be *hard driven* that ſhall *travel* thus far, eſpecially if we conſider what oppoſition is in all mens hearts againſt any thing which is good, or tendeth thereunto: *Sin* within, and *Satan* without, will do their utmoſt to hinder: it is folly to expect any other.

And further conſider this: we ſay, perſons will *try* what they can do, when awakened, before they will be convinced that they can do nothing: for how can it be otherwiſe? what ſhall a poor Sinner do? Shall he *ſit ſtill*, and ly quietly in his Sins? No, he *ſhall not*, he *cannot*: the terror of the Lord makes him afraid; there is *no reſt in his Soul now by reaſon of his ſin*, and the danger that he is in thereby: well then, ſhall he fall in with the *way of the Goſpel*? He ſhould indeed, but he cannot: for he is ignorant thereof, as they were. *Rom.* 20. 3. ... though he have heard much of it, yet he underſtands it not; though he think he doth, yet he doth not; nay, till God ſhew it, he cannot know it, it is *fooliſhneſs* to him, 1 Cor. 2. 14. Hence the firſt thing a man doth naturally when awakened, is to ſeek to *Save himſelf*, and when he finds he cannot, he will deſpair in himſelf, and is ſo far prepared for to hear of a *new, and living way*, of which nature knoweth *nothing*, though of the

Law it knows ſomething. So then, this knowledge of a mans *nothingneſs* doth not uſe to come eaſily.

3. This knowledge of a mans ſelf, and nothingneſs, is an *heart affecting thing*: it goes to a mans *heart*, when he is made to ſee his own heart, and to know himſelf: not only the *head* is enlightned, but the heart is much affected alſo. There be many that have much knowledge in their *heads*, but they have *hardned hearts*; they have *head knowledge*, but they want *heart knowledge*. And hence that in Jer. 24. 7. *I will give them an heart to know &c.* But that which I am now to open, and ſhew is this, *viz.* that this ſelf knowledge, *or knowledge of ones ſelf* is an heart affecting thing. And ſo it is, for (1.) It fills a man with *ſhame*; when he comes to ſee himſelf, he is *aſhamed* of himſelf: as he ſaid when he ſaw and viewed his own, and others ſinfulneſs. Ezr. 9. 6. *O my God, I am aſhamed, & bluſh.* And every new diſcovery of a mans own ſelf to himſelf hath ſomething of this Effect on him. In *Rev.* 3. 18--- We read of the *ſhame* of a Perſons *Nakedneſs*: when Perſons are ſtrip'd *Naked*, they are *aſhamed*: and ſo it is much more, when Perſons are made to ſee their own *Spiritual Nakedneſs*, or *Nothingneſs*, they will then be *aſhamed*. Jer. 2. 26. *A thief is aſhamed when found*, or diſcovered. So is a Perſon when he comes to have his own heart *diſcovered* to him; and he that never was *aſhamed* of himſelf, never yet *ſaw* him-

himſelf as he ought to ſee. (2.) It *abaſeth* a man, it lowereth and takes down a mans Spirit in him, which is naturally very *high*, and *lifted up in him*: it makes and keeps a man *poor in Spirit*, as Math. 5. 3. There are ſome ſuch; but Perſons do never come to be *ſuch*, until they come to *ſee themſelves*. See what *Paul* ſaith of himſelf. Eph. 3. 8. he calls himſelf, *leſs than the leaſt of all Saints*: and it was no complement; he ſpeaks his heart in thoſe words; and every one that ſees himſelf aright can ſay after him, in ſome meaſure. But in *Preparation work* a man doth not ſee himſelf to be *Little*, but, *Nothing*, quite *Nothing* that is good, and this wonderfully *abaſeth* a man, and lays him very low, in his own eyes: and it is meet that he ſhould be in *his own eyes*, what he *is indeed*: for why ſhould he live in ignorance, & in ſelf deceivings? (3.) It even *breaks the heart* in a man, when he ſees *himſelf*, and alſo the *Evil* that is in *Sin*. There is ſuch a thing as a *broken heart*; though few ever feel it, and but a few underſtand what it is. *Iſa.* 61. 1. And this *ſight* breaks the *heart*; it doth not only aſhame, and abaſe a man, but breaks the heart, or doth give a great ſtroke towards it; and this is a great thing: For (1.) When the heart is indeed once *broken*, all the world cannot *heal* it again: Until the *Blood of Chriſt* be applyed, there is *no healing*: If Chriſt don't heal, there is none elſe that can. *Daubing*, as the Prophet calls it *Ezek.* 13. 10. is indeed very dangerous. But in this

this caſe it availes nothing, when God wounds, and breaks the heart indeed, there is none that can *heal*, but he only that *wounded*: it is his work. (2.) The *Spirit failes*, if the Lord dont ſtep in and help. For both theſe, See *Iſa.* 57. 15, 16. & 61. 1. Now then conſider theſe things. Did you ever know, or feel what a *broken heart* is? if not, you never ſaw your own *nothingneſs* aright: and all your *Good Works*, are but an Abomination before the Lord, how many, and good ſoever they be, or ſeem to be.

4. This knowledge of a mans *Nothingneſs*, makes him to *abhor* his own *Righteouſnaſs*, and to magnify that of *Chriſt*. That is, this ever follows there upon, when God will do good unto any: you have both theſe in that one place: See *Phil.* 3. 8. (1.) He accounts all that he had before he knew Chriſt, as *Loſs*; yea as *Dung*: his *Good Works*, his Prayers, his Tears, his good Deſires, or what ever elſe he had of like nature, before he *knew Chriſt*: what doth he do with them all? he throws them all out upon the *Dung-hill*; all is *loſs*, and *droſs*, and *dung*, in compariſon of Chriſt, and the knowledge of him. Let ſuch as read conſider; Sirs, do you know what this means, to *ſuffer loſs*, yea the *loſs of all things*, yea of thoſe things, which once were accounted *gain*, to account them *loſs*, and *droſs*? It may be theſe things are a *Myſtery* unto you, and you know them not: you have no *experience*, and ſo, no *underſtanding* of them; conſider the matter well

(2.) He magnifies the *Righteouſneſs of Chriſt*: that was glorious in his eyes: *the Excellency of the Knowledge of Chriſt Jeſus my Lord.* Oh! Conſider; was the *Righteouſneſs of Chriſt*, ever, the moſt glorious thing in your eye, that ever you ſaw; or diddeſt ever admire, and wonder at it. He is *wonderful*, Iſa. 9. 6. It is his Name; and *as is his Name, ſo is He*: not only in *himſelf*; but in ſome meaſure, in the eyes of thoſe that are *His*. See alſo 1 *Pet.* 2. 7. *To ſuch as believe, he is precious*: and unleſs when they ſlumber, and neglect him, he is more and more ſo, unto them.

5. This knowledge of a mans own *Nothingneſs*, is a *growing thing*: it ſtill increaſeth; and a Chriſtian ſtill groweth (as one may ſay) a greater *Nothing*. You will ſay, perhaps, how can this be? when a man is brought to *Nothing*, he can go no further: there is not any thing beyond *that*. Anſw. Yes, there is a further, a fuller, a clearer diſcovery, of *that* which he ſaw before: for in this life, there is *nothing perfect*. And conſider it, there is no *growth* in *Faith* or in any good thing without a *growth* in *this*: wherefore let him that heareth conſider it well: have you been *growing in this thing*? have you been *growing* leſs, and leſs ſince your firſt Converſion, and can you now ſay, more ſenſibly than ever, as he did, Phil. 3. 8. *Who am leſs, than the leaſt of all Saints*?

The next thing is to ſhew, *why* this faith that hath not *works, Evangelically good*, to be the *fruits* of

of it, is called a *Dead Faith*, tho' it have with it, never ſo many *affections and works*, that are *morally good*? The reaſon is becauſe all thoſe *works* that are not *Evangelically good*, are but *Dead works*, though they may ſeem to be full of *Life*; and as the *works* are but *Dead works*, ſo the *Faith* is but a *Dead Faith*.

Obj. But how can *Faſting* and *Prayer*, and *Mourning* and *Reforming*, and the like, be *Dead works*? and how may it appear that ſometimes they are ſuch? and how may we diſcover and diſcern it, when they be ſuch?

To all this I Anſwer, in the following Propoſitions.

1. That ſuch works are ſometimes no better, no other than *Dead works*, may appear thus: *viz.* That God neither *accepts* the *works*, nor the *Perſons* with whom they are found: this is the caſe many times: and ſee, what God ſaith of ſuch works, *Iſa.* 1. 13, 14, 15. He calleth them *Vain, Iniquity, and Abomination*; He ſaith, *I cannot away with them*; *my Soul hateth them, they are a trouble to me, I am weary to bear them*; *and when you make many Prayers, I will not hear.* Why doth the Lord ſpeak thus of them? Oh! they were all *Dead works*; and hence as lothſome to him, as a *Dead*, rotten Carcaſe is unto us, and more alſo. By the way, Note, Oh! what diſappointment will many meet with, who now think themſelves *Rich*, as they did, *Rev.* 3. 17. And in the iſſue, all are but *Dead works*; their *beſt works* as a lothſome Carrion.

Carrion. See an other example, in *Luk.* 18. 11, 12, 14. He thought with himſelf (and *thanks God* for it too) that he *was not as other men*; & yet indeed he was *Nothing*; blind and naked; though he *faſted twice in a week*, and *payed tithes of all that he had*; though he was *not as other men*, yet God accepted him *not*: all his works were *Dead works*, otherwiſe ſurely he had had acceptance with God: who accepts of us, a little, ſo it be *Sincere*: Yea *two mites*, is accounted a *great deal*, if it be all we have; much more than the abundance of ſelf-righteous *Phariſees*. The moſt lively, and affectionate Prayers, & performances of unſound, of unregenerate ones, are but *Dead works*: though at preſent Perſons don't ſee, or think them to be ſuch, yet indeed they are ſuch, and will at laſt appear to be ſuch: and how much ſo ever ſuch may *juſtify themſelves*; *yet God knows their hearts*: and oftentimes, *that which is highly eſteemed among men, is an abomination in the ſight of God*: as Luk. 16. 15.

2. Theſe works are *dead works* in regard of *Spiritual Life*, whatever there be of any *other Life* in them. In a true Chriſtian there is a two-fold Life. (1.) That whereby he lives as a *man*. (2.) That whereby he lives as a *Chriſtian*, or as a *ſound Believer*. Of this latter ſort, there is nothing in Unconverted perſons: ſee *Gal.* 2. 20. a man, as he is a *man*, can labour, and reaſon, and take pains; and he hath many natural affections, as of fear, love, delight, ſorrow,

row, *&c.* and theſe affections may be ſtirred and moved (tho' as yet there be not true Grace) ſo as to ſet a man on to the doing of many things that are *morally good*, though there be no *Spiritual Life*: See Mark 6. 20. *Herod heard the Word gladly, and did many things*: and yet he was ſtill *Dead* in his Sin. And yet this is all the *Converſion* which many have, and in which they reſt: *viz.* through the power of *common Convictions*, they have their natural affections ſtirred up, and drawn forth, even towards things in themſelves, ſpiritual, and good; & hence a great Change follows, both in the Converſation *Outwardly*, and in the Heart *Inwardly*, yet no *Spiritual Life*; *another heart* there is, and *another man*: as 1 Sam. 10. 6, 9. but not a *New Heart*, which is neceſſary unto Salvation, *Ezek.* 18. 31. there is nothing of that *new man*, of which we read, *Eph.* 4. 24. he that is thus wrought upon, is not a *New*, though *another man*: and though he walk on now, in a way not ſo manifeſtly filthy and vile; yet really and indeed, the end thereof is the *Wayes of Death*. as *Prov.* 14. 12. And this woful priviledge he hath, *viz.* he can go down to the pit, more *quietly*, and with leſs diſturbance then otherwiſe he could. Some make it manifeſt what they are: Iſa. 3. 9. 2 Tim. 5. 24. others (as it were) *Steal down to Hell* more quietly; others don't ſuſpect them, and they themſelves hope all is well, until a fearful diſappointment. Let them ſee what muſt be their Everlaſting Condition.

3. *Spiritual Life* is an effect of *Creating Power*: where this Life is, there is a *new Creation*, a *new Creature*, *Eph.* 4. 24. 2 Cor. 5. 17. *If any man be in Christ, he is a New Creature*, as we have already hinted; not the *old one* altered, and in many reſpects amended, but a *New One*. Wherefore conſider this, it may be you are much, perhaps very much altered and amended, perhaps all round about, gaze upon the *Change*, and many rejoyce to ſee it, but is there a *New Creation*; otherwiſe all thy *works* are but *dead works*; tho' never ſo good, and glorious in thine own eyes, or in the eyes of others: Oh! take heed, that you don't reſt in *Changes*, though never ſo great, without a *New Creation*, which brings in not only another, but a *New Life*. And if any one ſay, but how ſhall we know whether there be in us, this *New Creation*, and ſo any *Spiritual Life*, or not? I anſwer, attend to and conſider what followeth.

This *Spiritual Life*, may be diſcovered, or enquired after, in conſidering theſe things.

1. It is brought out of *Death*: *i. e.* where was nothing but *Death*, there is now *Life*; and the Soul is made ſenſible that it was once *dead*, if now it be *alive*, Eph. 2. 1. *Ye were dead*. That they were ſo is certain, but he ſpeaks of it, as of a thing which they knew full well: you that never knew and felt your *Spiritual Death*, have none of this *Spiritual Life*: you have it may be had Convictions, and that many and great alſo; and

and you have been *wounded* much, but never *ſlain*, as *Rom.* 7. 11. you have found your ſelves weak and feeble, and that of your ſelves you could not do what you ſhould, nor what (you think) you would; but you never found your ſelves *dead*, quite *dead in Sin*, and *ſhut up under Sin.* as Gal. 3. 22. if ſo, it is to be feared, that you are *dead* ſtill: and whatever *life*, or *religious livelineſs* be in you, yet that there is no *Spiritual Life.* And to open this a little further, conſider theſe things.

1. When a man ſees himſelf *dead in ſin*, as he muſt ſee, if good come unto him, it is by a *Spirit of Conviction* that he ſees it: it is by a *Light* that powerfully breaks in upon the Soul: it is made to ſee, whether it will or no; there is now put forth a *power* irreſiſtable, and hence comes a *light* unavoidable, ſhining into the heart: for could perſons ſhut their eyes, and avoid this light, they would ſurely do it: but now, that which perhaps a perſon had *heard*, and *read*, full many a time, and *knew* it *doctrinally*, he now *knows* it otherwiſe: it is now (in ſome meaſure at leaſt) plain, clear, evident unto him; in that there is both *light* and *experience* to ſhew it; it is a thing both *ſeen* and *felt*, as Rom. 7. 10. *I found to be unto death.* See verſe 21, 23. *I find, I ſee*: he *found* and *felt*, and *ſaw*; ſo it is in this caſe; it may be you think you have *ſeen*, but if you have not *found* and *felt* your own *deadneſs*, the reſt will profit little.

2. Whe

2. When a man ſees this his *deadneſs* aright, it may be truly ſaid, that he *ſees what he did not ſee* before. Now that the *Spirit* is come to convince a perſon, he ſees *that*, and ſees *ſo*, as all his hearing, reading, ſtudying, could never ſhew him, before the *Spirit of Conviction* came upon him: See *Joh.* 16. 8. it is the *Spirit* that *convinceth of Sin*; And ſo of our *deadneſs* in it: it may be, you think you have ſeen your own *deadneſs*: but I ſay, how came you to ſee it? is it by your own *abilities*, making improvement of means? or have you alſo had a *Spirit of Conviction* come upon you, to ſhew it to you? is it a work of the *Spirit*? is it that which you did not once ſee, and could not have ſeen, had not a work of the *Spirit* ſhewn it to you, nay would not have ſeen, had not a powerful work of the *Spirit* prevailed againſt all oppoſition againſt it; either from the *corruption* of the heart within, which make no little oppoſition; or from the *Evil One* without, who alſo hinders what he can? for as in other reſpects, ſo in this alſo, the *God of this World doth blind men.* 2Cor.4.4.

3. When a man ſees his *Deadneſs* aright, then that *Life* which he once had, or ſeemeth to have had, is taken away from him. Rom. 7.9. *I was alive once.* i. e. in his own conceit. So is every natural man *alive*, as *Paul* was, what ever he ſaith to the contrary. Now then conſider this, hath that *Life* that once you had been *taken away*? yea the things that were once *gain* to you, *Phil.* 3.7. In *Death* there is a *Privation of Life*: what

Life have you been *deprived* of? *Paul* ſaith, *the Commandment came, ſin revived, and I dyed*: can you ſay ſo too?

4. When a man comes to ſee himſelf not only *ſick & weak*, but alſo *Dead*, he is wonderfully *affected* with it. When he knew it only by *hear-ſay*, it did not ſo much affect him, but *now* he is much moved at it: and it is a time of great difficulty and *diſtreſs* with the Soul; and that upon diverſe accounts: For (1.) A Perſon now hath loſt all his former *hopes*: that is, his preſumptuous, and ſelf righteous hopes. He was full of *them* once, and had *none other*: but now they are gone, they are loſt, they are *cut off*: as they ſaid in another caſe, Ezek. 37.11. *Our Bones are dryed, our hope is loſt; we are cut off for our parts.* The ground-work, and foundation of all former *hopes* faileth: A poor Creature thought that he *was* ſomething that is good, or could *do* ſomething, or *get* ſomething: and he had light and ſlighty thoughts of *Sin*, and of *God*; he counted that he could eaſily deal with him, about his *Salvation*: but now he finds it far otherwiſe than he thought. And indeed all that *Peace* and *Security* which ungodly ones, and unſound Profeſſors have, ariſeth chiefly from, *a ſecret Contempt of God*, in their hearts, and *ſlighty thoughts of ſin.* See Pſal. 50.21. *Thou thoughteſt I was altogether ſuch an one as thy ſelf.* Ungodly ones dont *know* God, and hence don't *fear* him aright: And whatever any of them pretend or think, *Atheiſtical Principles* are pre-

predominate, and reign in them. (2.) It is a time of diſtreſs with the Soul now: becauſe he ſees his *danger* is *real, preſent, great*; and he ſees no way of eſcape: all his own wayes utterly fail him: and though there be *a way of eſcape*, yet he ſees it not: God hath not yet diſcovered it to him. He is therefore in a ſad caſe, in his own account and reckoning: he is going unto deſtruction; he is in the *way of Death*; he is under *Wrath*, and *God is angry* with him: and he ſees no way of eſcape: and hence he cannot but be much affected *now*.

Laſtly, A Perſon comes to find and feel his *Deadneſs*, by the irritation of *Corruption*; the ſtirring of it up. Rom. 7. 9. *When the Commandment came, ſin revived, and I dyed.* Many Luſts that were not ſeen before, now appear and ſhew themſelves: ſo that a perſon finds himſelf to be ſuch as once he little thought he was; and it is with him in this caſe, much like as it is with a *ſick* man, that grows worſe and worſe, until he is *quite Dead*. He ſees more and more of his own *Sinfulneſs*, until he ſee himſelf to be *quite dead in treſpaſſes and ſins*. O conſider theſe things, and weigh them deeply in your ſecret thoughts: you (it may be) hope you have ſome *Spiritual Life*, but how came you by it? was it brought out of *Death*? when did you ſee, and feel your ſelves *quite dead in ſin*? you perhaps think your ſelves to be *alive*, but it may be, it is no otherwiſe then *Paul* was afore his Converſion. *Rom.* 7. 9.

I

I was alive: how was that? he was brought up at the feet of one that was a *Doctor of the Law*: Yes, and he profited much in his own Religion: but it was with *him*, as now a days it is with *many* that have a good Education; he was a *forward Profeſſor* indeed, but without a powerful, *killing work of the Law*; and what he did in Perſecuting of the Church, he did it in his ignorance and in a *zeal of God*. See Phil. 3. 6. You have a work, it may be, unto much Conviction, and unto great awakenings, but not ſuch as to ſhew you THIS DEATH: and hence though you have been much *wounded*, yet you have recovered again to Security by *falſe comfort*: you never came to *Dy*, and ſo are *Dead ſtill*; and your *beſt works* are *Dead works*, and how ſad is that condition!

2. Where this *Spiritual Life* is in any, there is a *double life*. This we have hinted at before. See it further opened now: from that place, *Gal.* 2. 20. ---*The life which I now live in the fleſh*. He now lived a *life*, which before he did not. So that where *Spiritual Life* is, there is a *New Life*, a *double life*. Mark, that I ſay not an *other life* only, but a *new* one: for in many unſound [illegible] there is a very great *Change*; an *other* man, and an *other* life, but not a *new* one. The diſtinction here is good, and founded upon the word of God, as hath been already ſhewen. See 1 *Sam.* 6. 9. If a man be never ſo much, & ſo often changed, and that for the better too, all is nothing, as to

Salvation, unleſs he become a *New man*, a *New Creature*; ſuch, in the Apoſtles ſenſe, 2 *Cor.* 5. 17. Many, and great *Changes*, ſome unſound ones meet with, and they live *other lives* than once they did, but yet ſtill it is not a *new life*, which they live: it is the *old life* which they *live ſtill*, though much altered in many things, from which alteration it is that we call it an *other life*.

And concerning this *New Life*, this *Spiritual Life*; we may conſider theſe few things, to make ſome further diſcovery of it, that we may know what *we* be, and what our *faith* is.

1. It differs from the *former religious Life*; not in *degree* only but in *kind*: So it was with the *Life* that *Paul* ſaid he *now lived*; before Converſion, he lived a *ſenſitive*, a *rational life*, as other men did; and he had a *Religious Life* too: *touching the Righteouſneſs of the Law, blameleſs*: he was alſo *zealous* Phil. 3 6. And ſo were they, *Rom.* 10. 2. But now he lived an *other Life*, ſuch as he never did before: and this *Life* differed from the former, not only in *degree*, for then he had been only a *greater Phariſee*, and indeed a *worſe man* than he was before: but this life differed in *ſort*, or *kind* from what he had before. Now let ſuch as hope conſider this. You (it may be) have had the benefit, or advantage of a *good Education*, and have had *Convictions* alſo, by hearing and reading of the Word, and otherwiſe, and thereby have been brought on to ſome *Profeſſion*, and *Practiſe* of Religion, without being *born again*;

again; this is the caſe with many: but know that you muſt have a Religion of a *new kind*, or elſe periſh in your *old Religion*, though you increaſe it, or add to it never ſo much, and it become never ſo fair and ſpecious. You know, *Men* and *Beaſts* are both of them *Animals*, living Creatures, yet they differ in kind, notwithſtanding the other agreement. So much muſt your *Religion* differ from what it once was, elſe it will prove to be of little worth, at laſt, even no more than that of the *Phariſees*.

2. He that hath this *new Life*, he lives a *Holy Life, without which no man ſhall ſee the Lord.* Heb. 12. 14. he is *Spiritually minded*, he *Walks after the Spirit*. Rom. 8. 1, 4, 5, 6. he minds and *ſeeks the things above*; the things of another World, *where Jeſus Chriſt is*. Col. 3. 1. Phil. 3. 19. he that minds *Earthly Things*, his *end his deſtruction*: this is the true Word of God. *Joh.* 17. 17. *Thy Word is Truth.* Let men flatter, and deceive themſelves how they will; if they do not live a *holy life*, and *walk after the Spirit*, they are in their *Sins* ſtill; and their *faith*, if they pretend to any, is but a *Dead Faith.* It is true, this *Spiritual Life* may be much clouded, and the Operations of it much impedited, and hindred, but there it is; it is not always eaſy to be diſcovered, as it is with a *Child* in the Womb, if it have *Life*, it will ſtir, and be felt at times, though ſometimes, and in ſome caſes, it may be not of a good while: ſo it is in this caſe: and this *Life* may perhaps

at ſome times be beſt diſcovered, by the oppoſition that is made againſt it; by that *Luſting* ſpoken of in *Gal.* 5. 17. of the *Fleſh againſt the Spirit*: by that *Warring*. Rom. 7. 23. Some perſons fear they have no *Life*, becauſe they have that which is indeed a *good evidence* of Life: if there be any thing of the *Spirit* in us, the *Fleſh* will *Luſt* againſt it; and ſo alſo as that we *cannot do the things which we would*: if there be that *Law of the mind* ſpoken of, *Rom.* 7. 23. there will be found *another Law warring, and bringing us into Captivity, unto the Law of Sin, which is in our members*: and it is true alſo, that a Chriſtian muſt not ſit down under *complaints*, and give way to the inward workings of Corruptions, the iſſue of that will be ſad; yet where a *Lively Faith* is, that Soul is full of ſad and ſorrowful complaints. *Paul* was ſo, and who more than he? ſee *Rom.* 7. at large: and indeed, if there be no *War*, there is no *Life* of Grace; and he that will approve himſelf to be a *Living Chriſtian*, muſt be in good earneſt in this *Warfare*, and will have a ſorrowful experience daily of what it is to be brought into *Captivity*. *Oh! wretched man that I am*: he ſaith not, *that I was*, but, *that I am*. Let thoſe think of this, who go on in an *eaſy way*; neither *Sin*, nor *Satan* trouble them much: *Formality* may paſs on *eaſily*; but the *Power of Godlineſs* will meet with the ſoreſt *Conflicts* and *Oppoſitions*; for this ſtrikes right down blows at *Sin*, and meets with anſwerable oppoſition:

tion: who had more *Grace* than *Paul*? and who more ſenſible of *Oppoſition*, than he? ſo that *when, or when ever he would do good*, any good thing, *evil was preſent with him*. Rom. 7. 21. thus it was with him, thus it is with others. And for this there is a *cloud of Witneſſes*: may the number of them be increaſed daily!

3. Where this *Spiritual Life* is, *Chriſt lives in the Soul*: Gal. 2. 20. *Chriſt lives in me*.---Oh! ſee here the priviledge, the glory, and the happineſs of a Child of God: and conſider it; you it may be, have many duties, good deſires and affections, and the like, in which you *ſecretly truſt*: but conſider, doth *Chriſt live in you?* doth he *dwell*, and *rule* in you? if not, you have no well grounded hope, Col. 1. 27. *Chriſt in you the hope of Glory*: If Chriſt be not *in you*, you have no well-grounded *hope of Glory*. Conſider it well; you have this in you, and that in you, and the other thing, it may be *increaſed in Goods*, as they ſaid of themſelves. *Rev.* 3. 17. common Convictions have brought you on to many things; well, but is *Chriſt in you*, or not? if he be not, e're long you will be *aſhamed* of your *hope*.

Now if *Chriſt* be in you, Then,

1. You live a *Life* of *ſelf-abaſement*: the more *Chriſt* lives, and rules in any one, the more mean, and low, little and *not hing* is ſuch an one in his own eyes: who have had more of *Chriſt* in them than *Paul* had? none more; or for certain, he

had very much: yet ſee what he ſaith of himſelf. 2 *Cor.* 12. 11.---*I be nothing*, Gal. 2. 20. *I live, yet not I.* Eph. 3. 8.---*Who am leſs then the leaſt of all Saints.* When a man lives a *ſelf-righteous life*, he exalts himſelf; all his abaſements and humiliations, are in the iſſue, but his exaltation, and as a ſtepping ſtone to raiſe himſelf upon; the ſecret language of his heart is, *I, I:* I am this, and I am that, and I can do, and do do theſe and thoſe things: But when Chriſt comes in to the Soul, there is a great change, then the language is ſtill; *Not I, not I!* then *Chriſt* is all in all: a perſon deſires to acknowledge him in all: and to ſet the Crown upon his head; and the Soul ſeeks it ſelf, in *abaſing* it ſelf, and in exalting of the Lord *Chriſt*: and fain would do ſo, more, and better; and if this be not the frame of our hearts, and the *Spirit of our Religion*, we indeed may call it *Chriſtian*, but the Lord will not call it as we do. Wherefore conſider this; did you ever find any thing of this *Change*, of this *new way of living*; do you grow ſtill leſs and leſs, and doth *Chriſt* grow greater & greater in your hearts as *John* ſaid of Chriſt; *he muſt increaſe, but I muſt decreaſe.* Joh. 3. 30. and as verſe 29. there in he would *rejoice*: know you what it is, thus to *rejoice*? did you ever feel any of this kind of joy: the Lord help you rightly to reflect upon your ſelves, and to conſider thereof.

2. If *Chriſt live* in you, there will be a *dying unto the world.* Gal. 2. 20. *I am crucified with Chriſt*

Crucifyed

Crucifyed, unto ſin, and unto the *World*. If Perſons *Love the World, and the things of it*, as 1 Joh. 2. 15. *Chriſt* doth not live in them: in this caſe the word is plain, let perſons look to themſelves as well as they can. Alſo ſee *Gal.* 6. 14. If you be not *Crucified unto the World*, and *that* to *you*, you have as yet no ſaving acquaintance with the *Croſs of Chriſt*. And yet we would have none of the Children of God diſcouraged: and therefore if any ſuch object, and ſay, *I can find but little or nothing of this dying unto the World, yea rather there ſeems to be much of the contrary.* viz A heart much cleaving unto theſe things. I anſwer, yet it may be God is carrying on this work: you know there is *pain* upon the *Croſs*, and ſo, it may be (1) The Lord is embittering unto you, all theſe things, in which you have been too much ſeeking *reſt*: it may be you have ſeldom had any outward *Comfort*, but you have had your *Croſs* with it; yea the greateſt *Comforts*, and *Sweets*, have had their *bitters* with them. All thy *Roſes* have had their thorns; and (2.) It may be God hath made you weary of the *worldlineſs*, and *carnalneſs* of your own hearts; and alſo ſhewen unto you *a better way of living*; though you cannot come at it, at you would, yet you can account it precious, if you could attain it: and you ſay, *Oh! how happy ſhould I be, if I could live in a Spiritual Frame, and walk after the Spirit.* as Rom. 8. 1. Now ask your ſelves, what you would have, if you might have what you

would; cannot you ſay as he did. Pſal. 119. 30. *I have choſen the way of truth.* Perhaps you will ſay, I find a ſtrong deſire after the things of this *World*, and I doubt, I *chuſe* theſe things. *Anſw.* But are there not times when it is otherwiſe; and hath not God ſhewn unto you, *a more excellent way*? perhaps it is *now* a dark time, but conſider what *hath* been; remember the times, of which you are ready to ſay, *then* it was better with me, than *Now*: had you never any ſenſible fellowſhip with the Father, and with his Son Chriſt Jeſus? yea, doth not your *judgment* ſtill ſtand for a *Spiritual way of Living*, though you cannot regulate, and command your *affections* as you would, but are daily brought into *Captivity unto the Law of Sin*, as he complains. *Rom.* 7. 23.

3. If *Chriſt* live in you, he will ſometimes manifeſt himſelf unto you. *Joh.* 14. 21. he will not be wholly a *Stranger* unto you, he will ſometimes let you ſee ſomething of his *face*, and *ſome times* more than at *other times*. Sometimes you ſhall ſit down under his *ſhadow*, if not with *great*, yet with *ſome delight* at leaſt. as *Cant.* 2. 3 and his *Fruit ſhall be ſweet unto your taſt*. Yea, he will bring you into his *Banqueting Houſe*, though your Entertainment there may not be ſo full, and large, as ſome have experience of. And to open this a little, conſider theſe things.

1. Sometimes he manifeſts himſelf to his by a *ſudden* and *ſenſible* breaking in of *light* upon the Soul, 2 Cor. 4. 6. As in the *firſt Creation*, ſo in this ſecond.

ſecond. *God who Commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Jeſus Chriſt.* This is ſometimes *ſudden*, it is *e're a perſon is aware.* As Cant. 6. 12. The *Word* of God is *Light.* 2 Pet. 1. 19. And one principal uſe of it, unto us, is to *give us light* : Even Spiritual light, and Spiritual diſcerning of Spiritual things. *Pſal.* 19. 8. & 119. 130. *It doth enlighten the eyes, and giveth light* : and if it have not this effect in us ; we have no real benefit by it : if thus it be *hid to us, we are loſt.* 2 Cor. 4. 3, 4. But that which I ſhew is, that the Lord can, & ſometimes doth make the light of his word, *ſuddenly* and *glorioufly* ſhine in upon the hearts of them that are his. Oh ! how precious is a word, ſometimes made to be unto a Child of God, which he hears or reads, or is made to come, into his mind ! And he thinks he ſhall never forget ſuch a word, and ſuch a time. And many times, theſe breakings in of light are at ſuch times, when they are leaſt of all expected. And he that hath any taſt of this, will deſire more of this *light*, and enlightning. Thus he Pſal. 119. 18. *Open thou mine eyes that I may behold wondrous things out of thy Law.* And all theſe *Openings* and *Enlightnings*, come from above ; they can in no wiſe be *gotten*, unleſs they be *given.* Jam. 1. 17. And doth any poor Soul that hath had them, fear they are of his *own making* ? let him then, if he can *make more.* The Lord gives them, how, & when, & to whom

whom, and in what degree, he pleaſeth.

2. Sometimes by a more *gradual diſcovery* of the *way of the Goſpel*, whereby the Soul comes to ſee more clearly into it. This is ſometimes, as the *dawning* of the day, by *degrees*, and hence leſs ſenſible unto them that have it; but yet hereby Chriſt is more known; and the Soul increaſeth in *Spiritual knowlege*, or underſtanding, as it is called. Col. 1. 9. There is a *notional knowledge* of Spiritual things; and a *Spiritual underſtanding*; this is only found with true Believers. 1 *Cor.* 2. 14, 15. And ſome thing of it, with all ſuch: and where it is, it ſhall be *increaſed*: and this ſhould be much endeavoured by all ſuch. 2 *Pet.* 3. *ult.* And this is that which the Apoſtle ſo much deſireth for them, in *Eph.* 1. 17. By the improvement of Sanctified reaſon, called by the Apoſtle, *the Spirit of Wiſdom* (for ſo I underſtand it) Chriſtians grow into a further meaſure of the knowledge of God, and of his Son Chriſt Jeſus, *whom to know, is life eternal.* Joh. 17. 3. And ſo are by degrees further *rooted and built up in him*, and more eſtabliſhed in the faith. Compare *Col.* 2. & *Verſes* 2, 7.

USE. I.

Try your ſelves whether your *faith* be a *Dead faith*, or no: I ſuppoſe you to have *faith*, to be believers, and to have hopes that your condition, God ward, is Good; and it may be you ſay you

you will truſt in Chriſt, and whatever come of it, you will do ſo; and for all the World, I would not willingly ſtagger the hopes, and make ſad the heart of the meaneſt of thoſe that are indeed *true Believers* in Chriſt Jeſus. Nevertheleſs (theſe times abounding with ſuch as be but *formal Profeſſors*) let us ſearch and *try* the matter, and not lightly paſs it over. And Conſider,

Trial. 1. It may be your truſt in him ariſeth from *one*, or *all* of theſe things: and ſo it is with many, and if ſo, with you? your faith is a *Dead faith*; and what ever elſe you be, you are *yet in your ſins.* (1) Perhaps it ariſeth from *ignorance* of your ſelves, and of ſin, and of God &c. It will one day appear, that the very bottom and foundation of ſome mens *faith*, the *Corner ſtone* of it is laid in, and ſprings from *ignorance* of themſelves, and of ſin; and from ſecret, unſeen, but a real *Contempt* of God, whom they ſeem to fear, and pretend to truſt in: they *truſt* in him, ſo did they, *Mic.* 3. 11. Not becauſe they *knew* him, but rather becauſe they *knew him not.* Oh! conſider it, you ſay you truſt in Chriſt, but it may be you never ſaw *your ſelves* yet, nor the *Plague of your own hearts.* The Commandment never came, & *ſin never revived*, as he ſpeaks, *Rom.* 7. 9. It may be you never ſaw the *evil of ſin.* You neither *know* God, nor have ſeen your *ignorance* of God. Now while a man is thus without a thorow Conviction, it may be a thing of no great difficulty

ſo

for him, to *truſt* in Chriſt; as he thinks: but when he comes to ſee *himſelf*, and the *Law*, his *faith* and truſt will vaniſh; and he muſt begin again upon a new bottom: and now it appears that his former truſt and faith, was nothing, but *Preſumption*, raſhneſs, folly, deluſion: all which had its foundation laid, in a deſtructive, ruining *ignorance* of himſelf, and of that, holy, holy dreadful Majeſty with whom we have to do, & who will *by no means clear the guilty*. (2) Perhaps it ariſeth only from an *Hiſtorical, notional knowledge*, of the way of the Goſpel. It may be you have read, and heard much of this way, and ſeemed to fall in with it, and there you reſt, but know nothing of the *power* of it, or of the *difficulties* that be in it. See 1 *Cor.* 4. 20. *The kingdom of God is not in word, but in power.* 1 Theſ. 1. 5. *Our Goſpel came, not in word only, but in power.* The *Law* muſt come in power to *kill* us, that we may *Live* unto God, Gal. 2. 19. And ſo muſt the *Goſpel* come in *power* too, or elſe we ſhall have no ſaving benefit by it. *In power.* (1) To *overcome the heart*, that we may ſubmit to it: for the heart is ever full of oppoſition to the way of the Goſpel; and that upon diverſe accounts. 2 Cor. 10. 4, 5. *Pulling down ſtrong holds, caſting down imaginations, or, reaſonings, and every high thing that exalts it ſelf*, &c. (2) To *affect the heart* much; it is an affecting thing, when the Goſpel comes in power. An excellent, and wonderful thing is in the way of the Goſpel: in it ſelf it is ſo, and

and to all that have a right underſtanding of it. *Phil.* 3. 8. Alſo it is powerful in *melting* the heart for, and *turning* of it from *ſin*. Tit. 2. 11, 12. (2) Perhaps your *faith* is a cover of, and a pillow for *Spiritual ſloth* ; and then it is ſurely a *Dead faith*. Sometimes perſons being unſound, they are lazy and ſlothful ; they will not *watch*, and *war*, and *work*, as they ought ; they ſecretly mentain a *Truce* with their luſts, they will not be at *pains* to purge themſelves, and to mortify their luſts; which yet they muſt do, or *dy* in them, and for them. *Rom.* 8. 13. Well, what reſt can they have in that way, and how can they be quiet? Anſw. They *truſt in Chriſt*, as they ſay, and will venture themſelves there, and this quiets them. *Oh*! *Adulterous Generation*! Do you make Chriſt a Pillow for *ſloth*, a Patron of *ſin*? It is no better : will ye fight againſt him with his own Weapons? Cry, *Hail Maſter*, and betray him? He knows how to diſcover, and to deal with ſuch well enough; and will do it in due time ; he will diſcover the guile and treachery of their own hearts to themſelves, and to all the world. Ponder that place, 1 *John* 3. 3. *He that hath this hope* (which ſprings from a lively *faith*) *purifies himſelf*. But he that ſits down in *ſloth*, and loves his ſin, hath a *Dead faith*. I ſay not, he that *Complains* of *Spiritual ſlothfulneſs* in himſelf: for what almoſt do many Godly ones complain of more? and they account that it is never better with them, then when they can get ſome power againſt it.

How

How often doth the Pſalmiſt beg, and pray, *Quicken me*: And ſee *Pſal.* 119. 32. *When thou ſhalt enlarge my heart*, &c.

Trial 2. If your Faith be not a *Dead Faith*, it will have *fruits*: even ſuch as we read of. *Rom.* 6. 2. *Fruits unto holineſs*: I ſhall inſtance in three things. (1.) *Repentance.* (2.) *Mortification.* (3) *Vivification.* Now theſe are great points, and to open fully any one of them, requires a treatiſe by it ſelf. I mention them only by way of trial, to diſcover whether our Faith be a *Dead Faith* or not. And therefore muſt paſs over them briefly.

Fruit 1. One fruit is *Repentance*; and this makes way for, and unto *holineſs* of heart and life. Acts 11. 18. it is therefore called *Repentance unto Life. Repentance* (if it be true) and *Faith* go together. Mark 1. 15. *Repent ye, and beeieve*, &c. there is a *Repentance* preparatory, and antecedaneous unto *Faith*: and there is a *Repentance* that is a conſequent, and a fruit of it. Now 'tis this *Repentance* of which I am to ſpeak; and I ſhall conſider theſe few things only, in ſpeaking to which yet I may take in, ſome of thoſe things (ſo), which are *preparatory* to, tho' chiefly I ſhall ſpeak of thoſe things which follow *Faith*: the deſign of the whole is, to diſcover to us what our *Faith* is, whether a *Dead Faith* or not. (1.) A ſight of ſin. (2.) A ſorrow for ſin. and (3) A ſhame, or ſelf-abaſement for it. (4.) The main, or principal ſpring and riſe of that ſorrow or ſhame,

ſhame, *viz.* ſome Goſpel conſideration, ſomething ſeen of Chriſt, and of the Goſpel.

1. There muſt be a *ſight of ſin*: until a man *ſees ſin*, he will never, he can never *repent* of it: and he muſt *ſee* it aright, e're he can *repent* of it aright: and to that end there muſt be an *enlightning*, and an *opening* of the eyes: a *turning from darkneſs unto light*, which is a main work, and fruit of the Miniſtry of the Word. Acts 26. 18. Mans natural ſtate, is a ſtate of *darkneſs*, *blindneſs*, *ignorance*, though he know it not, yet ſo it is: now when God will do good to any, *He calleth them out of darkneſs into his marvellous light*: but that which I ſhew is, that when God will do good to any, by giving them *Repentance* unto life, he gives them a *ſight of ſin*: till they *ſee it*, they will not *repent* of it; and when they do *ſee it*, they will *repent* of it, and turn from it.

Obj. But don't all men own themſelves to be *Sinners*, and moſt men own themſelves to be great *Sinners* too; what is this *ſight of ſin*, of which you ſpeak?

Anſw. There are (among the reſt) theſe three things in it, which I ſhall obſerve from that ſeventh of the *Romans*, where *Paul* ſheweth how it was with him, when God came to do him good. (1.) Such a *ſight* as came from the coming of the *Commandment*, verſe 9. *the Commandment came.* How? Why, it came with light, and was ſet on with power upon his heart: there is no thorow knowledge of our ſelves, and

of

of ſin, without this. verſe 7. *I had not known ſin, but by the Law: i. e.* by its coming thus: for otherwiſe he knew the *Law* before, and *Sin* too; and thought he knew all that he had need to know: this is therefore to be conſidered; you ſay, you *know*, and *ſee* ſin, but I ask, how did you come to ſee it? did the *Commandment* ever come with light, and power? hath the *Word* ever been a powerful, enlightning word unto your Souls? Pſal. 19. 8. yea, hath there been ſuch a *ſight*, as could never have been obtained, by all reading, hearing ſtudying, and uſe of means, without this *work* of which we ſpeak? (2) Such a *ſight* as comes from the *reviving of ſin*: *ſin revived* ſaith *Paul*: the *Commandment* came, and *ſin revived*: what is that? *Anſw.* See verſe 8. *Without the Law, ſin was dead*: the *Sin* before that ſeemed to be *dead*, was now *irritated*, now it revives, it appears to be alive, and ſhews it ſelf. You may underſtand it thus; I will open it in three things only, and briefly.

1. There be all *ſorts of ſin*, there is every luſt in the heart of every man: there is a mighty *Hoſt*, and Army of Sins, and Luſts in the heart; and hence the heart is ſaid to be *full of evil.* Eccleſ. 9. 3. and hence when he had a ſight of himſelf in ſuch renewed convictions as God ſaw meet to give him, he ſaw his Sins to be innumerable, *even more than the hairs of his head*: Pſal. 40. 12. and ſo *Paul*, *Rom.* 7 8. ſaw in himſelf all *manner of concupiſcence*; and it is frequent with

with perſons under convictions, to ſay that they find in themſelves all manner of ſin: but that which I ſay is, what-ever they ſee, every ſin is there *really*, and they ſhall know it too, e're the Lord have done with them, if he mean to make thorow work with them.

2. All theſe particular *Luſts* that be in the heart, do not always actually *ſtir* or *work*; they are like to Enemies that Ly Entrenched, all ready, upon the *Watch word*, or *Alarm* given, to ſhew themſelves, and to make a fierce aſſault, as occaſion may be; whereas many of them Ly ſtill, and ſtir not at all, or but little, *of a long time* together: much ſo it is here, in this caſe. *All* men are by nature, what any *one* is; Unclean, Drunkards, Murderers, and the like; all theſe, and all other ſins are in them, they Ly Encamped, and Entrenched in the heart, all ready when a *Temptation* ſhall come, and *reſtraints* be removed, which are many, and various, and of which, *I* cannot now ſpeak in particular; they will ſurely ſhew themſelves, as much as any other ſins, which do ſtir, and work in the heart or life. *Hazael* will ſhew himſelf to be a *Dog*, though at preſent he himſelf cannot think it. 2 *King*. 8. 13.

3. When the *Commandment comes*, there is as it were a great *Alarm* given to *Corruption*, and hence there is a great *ſtir* in the Soul, as it were a rally, and up-riſing of Corruptions; and hence *Paul* ſaith, that *when the Commandment came, it*

wrought in him: i. e. it did irritate, and ſtir up in him, *all manner of Concupiſcence*, or *Corruption*. Sin was now, (if I may ſo expreſs it) all up in Arms; when the *Commandment* came, it fell upon ſin in good earneſt to deſtroy it, and to root it out; and hence *Sin*, did (as it were) ſtand up for its *Life:* it ſhewed it ſelf, its ſtrength, its rage unto the utmoſt; before this the *Commandment* did nothing to the purpoſe, it made no vigorous on ſet upon the Soul; the moſt it did, was to bring the Soul to ſome *Outward Conformity* to the Law, which *Sin within* might the more eaſily diſpence with, becauſe it might ſtill live, and reign in the Soul, notwithſtanding that: but when indeed the *Commandment comes*, the caſe is otherwiſe; ſin perceives it ſelf to be in real danger, its very life and being is ſorely ſtruck at; and hence it will ſtir, work and ſhew it ſelf, even all that it can. Alas, what do many perſons think of *Sin*! will it dy eaſily, and quietly leave its ſtation, will it do nothing? and ſpeak never a word for its life? are our Luſts ſuch tame and feeble things? Oh! no, *Paul* found it otherwiſe; and ſo ſhall any one that ſhall indeed put the matter upon tryal: yea after Converſion, tho' ſin, and formality may tollerably agree together; yet where-ever the *Power of Godlineſs*, is in any good meaſure, there enſueth a ſore *war* with Sin; and the more there is of the *Power of Godlineſs*, the more ſore and cloſe will the *Combate* and *Conflict* be: who com-

plain

plains more, than that great Chriſtian. *Rom.* 7. 23, 24. and in the foregoing verſes? and why doth he thus complain? was it becauſe he was weaker, and had leſs Grace? No, it was juſt the contrary. In a word, let us be ſincere, and in good earneſt with our *Luſts*, to deſtroy them, and we ſhall then have a very humbling, abaſing experience of their ſtrength and power in us: while in the mean while *Formality* may paſs along in the world, and thorow all our religious performances much more quietly.

3. It muſt be a *killing ſight of ſin.* See *Rom.* 7. 9, 10, 11, 13. *Sin revived, and I dyed---I found to be unto death---and by it ſlew me - working death in me.* Here is a heap of expreſſions, all of them ſhewing the ſame thing in general; we muſt conſider therefore the more deeply what may be the meaning of them. This then I ſay, this ſight muſt be a *killing ſight*, ſuch as will *ſlay a man*: *It ſlew me.* When *Paul* ſaw himſelf full of all manner of *Concupiſcence*; and when he ſaw ſin appearing in its own colours; it had no vizard on, it did but look like it ſelf; it did appear *ſin*, verſe 13. he immediately falleth down *dead* at the ſight of it; *it wrought death in him, it ſlew him.* And note here, it is a great thing to *dy*, and it is more terrible ſtill to be *ſlain.* Now to open this a little, this *dying, killing, ſlaying*, hath theſe things in it, beſides what elſe might be named.

1. It takes away from a perſon the *life* which once he thought he had, and in which he truſted:

ed; every man naturally thinks himself to be *alive*, though indeed he be *dead in sins*. Rom. 7. 9. *I was alive once*; *i. e.* in his own conceit: so are many: and they trust in this life, they lean, and live upon it, it is their confidence, and their rejoycing, they account it *gain*, as he speaks, *Phil.* 3. 7. and this many do, whatever they think, pretend, or profess to the contrary: now this *Life* is taken away, when a person comes to see himself, and his sin aright. Consider then these things, know you what this meaneth to have this *life taken away*? else you be *alive* still, as *Paul* before Conversion was: that is, in conceit *alive*, but *dead indeed*; and on some accounts in a worse condition, then many of those, who are yet far from Christ: you must *dy*, you must be *slain*, that so you may be quickened, and may *Live* unto God. *Gal.* 2. 19. mark what he saith, ...*I am dead -that I might live.*.. q d. It was needful that I should *dy*, that I might *live*: a man without this may indeed *live* unto himself, but not unto God, how religious soever he may be, or seem to be.

2. It leaves a man without the least ability, or hope to *help himself*: he saith, he findeth, and feeleth that he hath no ability to help himself, no more than a dead man hath: and he hath no *hope* in that matter; we say, as long as there is *life*, there is *hope*; but when a man is once *dead*, there is no *hope*: so it is here, while a man is *alive* in himself, he hath many self-righteous hopes;

but

but when the *Commandment comes*, and *ſin revives*, and *he dyes*, all theſe *hopes* are gone; and truly perſons do not eaſily come to ſay there is no hope. Iſa. 57. 10. Men indeed do eaſily own themſelves, many times, to be wholly *helpleſs* in themſelves, but when they come indeed to *feel*, and find it ſo, it is grievous, it is a *killing* thing to them, and cannot be otherwiſe; but I ſhall not enlarge in this point, yet a word of it; wherefore I ſay,

3. It is a *terrible* thing unto the Soul to come unto this, as we have formerly, and but now alſo hinted; and that for theſe reaſons. (1.) The Soul is now under the deepeſt ſenſe of *Soul concerns*, & highly engaged to ſeek for *help*; he cannot make a *light thing* of periſhing, as many do, and as perhaps himſelf once long did; no, it is now unto him, as indeed it is in it ſelf: *a fearful thing to fall into the hands of the living God.* Heb. 10. 31. he cannot bear the thoughts of *periſhing for ever*: he lies under a deep ſenſe of a neceſſity of having *help*; he hath no *reſt becauſe of ſin, and his iniquities are an heavy burden, too heavy for him.* Pſal. 38. 3, 4. the *Spirit is wounded*, and he *cannot bear it*; a ſenſe of *wrath* lyes on him, ſo that now he can no more reſt, and ſleep as in dayes paſt. (2.) All that he hath *built*, and *leaned* upon, now faileth him: he would have done what they endeavoured. *Rom* 10 3. *viz.* have *eſtabliſhed his own righteouſneſs.* There is not one man among all *Adams* Poſterity, that is not naturally

turally very ſtrongly inclined this way; but he ſees now that he cannot do it; he cannot make his own way ſtand; he labours in vain; and inſtead of growing better, he complains that all is worſe and worſe, and therefore now knows not what to do, nor what courſe to take, nor which way to turn himſelf. *Act.* 2. 37. and then (3) He ſees *no other way of help* as yet: the right way he knows not. *Iſa.* 59. 8. and as yet there is *no judgment in his goings*: all his own wayes fail him; and hence he muſt needs be diſtreſſed; and a thorow ſight of ſin doth not come off lightly with any; though ſome have more grievous, and ſorer travel than others have. Oh! conſider theſe things, it may be, you have not taken the firſt ſtep towards *Repentance*, you have not had a thorow *ſight of ſin*: if ſo, the reſt is wanting, and your *Faith*, but a *Dead Faith*.

2. Another thing in this *Repentance*, which is a fruit of a lively *Faith*, is *Sorrow for Sin*; the Scripture abundantly makes mention of this; and often ſets it forth in very high Expreſſions. See *Ezek.* 7 16. Where true *Repentance* is, there is a *Mourning* for ſin--*All of them mourning, every one for his iniquity*: and Zech 12. 10. *They ſhall mourn, as one mourneth for his only ſon, and ſhall be in bitterneſs.* 2 Cor. 7. 9. *Yee ſorrowed unto Repentance.*

3. Another thing in this Repentance is *Shame* and *Abaſement* of Soul for *Sin*. See Rom. 6. 21. ---*Thoſe things whereof yee are now aſhamed.* When God gives *Repentance* to a Perſon, he is *aſhamed* of his

his former wayes and courſes; whether he walked in a way of *groſſer ſinning*, or in a way of *Phariſaiſm*, and ſelf righteouſneſs, as *Paul* once did, truſting in a *blameleſs Life*, as he calls it, *Phil.* 3. 6. When his eyes are opened, he will be *aſhamed* of himſelf, his ſin & folly, ſhewing it ſelf, in his former wayes and courſes. And of this ſorrow and ſhame I ſhall ſay theſe things briefly; a little to open, and enlighten the things we are upon, as we go along. (1.) This *ſorrow* and *abaſement* ariſes from an *enlightning* to ſhew a man more of ſin, than once he ſaw in himſelf; and to ſhew him the *evil* that is in ſin. Firſt there muſt be an *enlightning*, Act. 26. 18. *To open their eyes, and to turn them from darkneſs to light.* There muſt then be an *enlightning*, as alſo we have already hinted: and they have nothing of this *enlightning*, that know nothing of their own *blindneſs* and *darkneſs*, who never ſaw, felt and mourned under *that*: And this *enlightning* is to ſhew a man more of *himſelf*, than once he did ſee: for this is certain, perſons though they live under the light of the Goſpel, yet they don't know how bad and vile they be, until God open their eyes, and cauſe them to know their *abominations*; which is uſually by the work of the Miniſtry, *Ezek.* 16. 2. The *Spirit* working with the word; otherwiſe all is nothing: or the moſt that a perſon will attain, is an *Hiſtorical know'edge* of himſelf, and of his own vileneſs; and his *Faith* and *Repentance* will be anſwerable. Alſo the *evil of ſin* (as we ſaid)

muſt be ſeen: ſin muſt be ſeen in another manner, and look with another face, than once it did; it muſt appear *ſin*, which it doth but to a few, and become *exceeding ſinful*. Rom. 7. 13. And then a man will be aſhamed and mourn, and not elſe. (2.) This ſorrow and mourning hath alwayes a great mixture of *hardneſs* and *pride of heart* with it: for in nothing are we *perfect* in this life; and what is there almoſt that a humbled Soul complains of more, and deſires to get rid of more, than of an *hard*, and a *proud* heart; and ſo much of this is ſometimes ſeen, and felt, that a perſon fears there is *nothing elſe*. See *Iſa.* 63.17. This is certainly one part of a Chriſtians work, and his *Warfare* is within his own heart, with the pride, hardneſs, unbrokenneſs, and other diſtempers thereof. Some Profeſſors indeed find no hard work with their own hearts, they think they have *all things*, and have *need of nothing*; but theſe are indeed *miſerable, wretched, blind and naked*, Rev. 3.17. They indeed *Pray* for many things, but not from a ſight and ſenſe of their *wants*: they are only *empty words*, which they ſpeak, and the Lord abhors their beſt Prayers. (3.) This ſorrow and abaſement is a *growing thing*: if other Graces grow, this doth; and as this groweth ſo do all other: if a perſon don't grow in *Humiliation* and *Reventance*, he groweth not at all, ſo *as indeed to increaſe with the increaſe of God*. Now this growth in ſome, indeed is very little; as ſome men, ſo ſome Chriſtians are very low in ſtature: and

and there are *Winter ſeaſons* in many Chriſtians lives, in which they grow but little, or not at all: yet in their general courſe they do grow. Joh. 15. 2. *He purgeth them that they may bring forth more fruit.* Now conſider this; ſome ſay, they have *Repented* of ſin; and hence ſit down, as if all the difficulty were over, and they had no more to do: but if their work be right, it muſt continue, increaſe and *grow*. If your *Repentance* be all *over*, and *done*, it was never yet well *begun*: Alas you have deceived your ſelves: think of it, while time laſteth.

4. The main *ſpring* of this ſorrow and abaſement, is ſome *Goſpel Conſideration*: ſomething of *Chriſt*, and the *Grace* of God in him. *Tit.* 2. 11,12. What is that which effectually teacheth a perſon to *deny* his ſin, and to *repent* of it? Truly nothing ſo much as this: *viz.* the *Grace of God appearing*. There be other things, but this is the main. See *Ezek.* 16. two laſt verſes. Conſider then what influences, and motives you are under? is it things *Legal* or *Evangelical*? is it *Law* or *Goſpel* that chiefly moves you? you will ſay, how ſhall I know that? *Anſw.*

(1.) Hath the light of the glorious *Goſpel*, ever been made to ſhine in unto your hearts? To ſome it is *hid*. See 2 Cor. 4. 3,4,6. But *God ſhines into the hearts of ſome to give light*. Hath he ever ſhined into thy heart? Hath the light of the Goſpel been unto thee, the moſt glorious light?

(2.) Do *Goſpel Conſiderations* influence, and work

work on your hearts? it may be you can ſometimes *fear*: but doth the *Love* of Chriſt ever *conſtrain* you. 2 Cor. 5. 14, 15. If you do live at all a *Spiritual Life*, you *Live to him that dyed for you*, and *his Love conſtrains you*: and indeed whatever we do in Religion, if it be not a fruit of *Faith*, and of *Love*; (for *faith works by Love*, Gal. 5. 6.) all is nothing; and whatever, and how much ſoever it be, the Lord accepts it not with any good will.

Now here is a *Knot* that ſhould be untied, as we go along, leſt we leave matters too dark. *viz.* Some think they have *Love to Chriſt*, when indeed they have *none*: and ſome fear they have *none*, when indeed they have *much*, at leaſt *ſome*. A word of each.

1. Some think they have much *Love to Chriſt*, but they have *none* in truth: or no *true Love*. For as we read of *true holineſs*: or *holineſs of truth*. Eph. 4. 24. So there is a *true Love*; and a *Love* that is not of *truth*; and the *Love* which many have to Chriſt is no better than that which they had of old, who one while Cryed, *Hoſanna to the Son of David*; and afterward, *Crucify him, Crucify him, away with him*: or that of the young man that came *running* to Chriſt, with much zeal, and by and by, he turns his back on him; *he went away ſorrowful*. So it is with many, they ſeem to have much *Love* for a ſeaſon, but in time it *withers*, as Joh. 5. 35. The reaſon is, they never *knew Chriſt*, nor themſelves neither, not thorowly: and hence it is with them, as with the *ſtony ground*. Matth.

13.

13. 5, 20, 21. There wanted *deepneſs of earth*: thorowneſs of Conviction; and hence though the word were received with joy, yet all dureth but for a while; *he hath no root in himſelf*: no inward *principle* of Spiritual life & love; only the *natural affections* are raiſed, by the power of Convictions, and turned (in ſome ſort) another way than formerly; but there being no Sanctifying change, in time, all turns again to the old Channel: or elſe a perſon contents himſelf with common love, and affections, inſtead of that which is Spiritual, and flows from a *Sanctifying change* in the Soul.

2. There are ſome that have *much Love*, or at leaſt *true Love* to Chriſt, that fear that they have *none* at all. *Obj.* How can this be? if a man have *true Love*, he may know it, one would think. *Anſw.* No, not alwayes: we can neither diſcern *Chriſt's Love* to us, nor *our Love* to him, unleſs the *Spirit* of God, diſcover the ſame unto us. 1 *Cor.* 2. 12. We are ſaid to receive the Spirit, *that we may know the things that are freely given to us of God.* So alſo thoſe things that are *freely wrought in us*, will be all clouded & in darkneſs, unleſs the *Spirit* do enlighten our minds, and diſcover them unto us. See *Rom.* 8. 16. *The Spirit it ſelf bears witneſs with our Spirit.* Our *Spirit* will, it can witneſs nothing to us, for our comfort, unleſs the *Spirit of God* joyn & witneſs together therewith: if this *Spirit* as to this work of it, be withdrawn (as many times it is) we are all in *darkneſs*, and

have

have no light, though we *fear God and obey him*; there is no light ſufficient to diſcover that to us, which indeed is in us. A perſons love to Chriſt is always ſeen, and diſcerned by *Chriſt*, but not always by *himſelf*, yet we ſhould ſeek to find it out in our ſelves: and therefore as we paſs along in our work, conſider only theſe two things in this place.

1. Have you *ſeen Chriſt*? if you have, you cannot but *Love*, and believe in him: and ſo *e' contra*. *Seen* him? how is that? *Anſw.* Not with *bodily eyes*: for when he was on earth, many ſaw him ſo, and periſhed for ever: and to ſee him now with out *bodily eyes*, would be like to *confound* us, rather than *profit* us; however it is not to be expected by us. Not by *hear-ſay*, and *report* only: for ſo all ſee him under the Goſpel: but have you ſeen him, by a *work of the Spirit revealing Chriſt in you*? Gal. 1. 15, 16. *When it pleaſed God to reveal his Son in me, or to me.* Chriſt is never ſeen, or known by any, how much ſoever they hear of him, till God reveal him. Now, if you have ſeen him, there is at leaſt a latent, rooted *Love* to, and belief in him, which ſhall never utterly fail, but in due time appear, and at laſt be found unto Salvation. And if you have ſeen him, you have ſeen your *Spiritual ignorance* of him; and that ignorance that yet remains, is among your *chief complaints*.

2. If you *Love* him, you will *Love* thoſe that are *his*. 1 *Joh.* 3. 14. And on this account, for that of

him,

him, that is in *them* : and he that doth not *Love the people of God*, doth *not Love God himself* 1 Joh. 4. 20. *If we Love him, we ſhall Love them that are his*, becauſe they are his : and they are one, as God and Chriſt are one. *John* 17. 11, 21, 22.

2. The ſecond fruit to be conſidered of (by way of tryal) is *Mortification* of ſin, or the purifying of the Soul from it, which is a *fruit* of *faith*. Acts 15. 9. *Purifying their hearts by faith.* The *heart* is never *purified*; and *ſin* is never *mortified*, until *faith* come : and that always doth ſomething this way, unleſs it be a *Dead faith*. Sin may be as it were ſtunned, and knockt on the head, by *Convictions*, and legal terrors, but is never *mortified*, until *faith* come, and then ſomething is done indeed.

Now, having mentioned this, as one thing to try our ſelves by, we muſt clear and open the point, and endeavour to free it, ere we leave it, from whatſoever might cloud and darken it : And the difficulty is to ſhew the difference between the effects of *Legal terrors*, and *Common Convictions* in *reſtraining ſin*, and that of *Faith* in *mortifying ſin* : and the difference between that effect which that *faith* which is yet indeed but a *Dead faith* may have upon *ſin*, and that which a *Lively faith* hath in *mortifying* of ſin.

And firſt we ſhall conſider the difference that is between *Legal Terrors reſtraining* Sin; and that of *Faith* in *mortifying* it. And here I premiſe this

this one thing: *viz.* that *particular Lusts*, by *Legal Terrors*, and common convictions, are many times, as it were *benummed*, in a *swound*, when not at all *mortifyed*; and here many deceive themselves; they find no present disposition, or inclination to their former lusts, but some *aversation* from them, and hence they think they are throughly reformed, and *mortified*, when as there is no such thing; they have only changed their *way of sinning*; as he that was a gross Sinner perhaps, is now a *formal Professor*, a *self-righteous Sinner*: Sin in him now runs out in *another channel*; he is as much a Sinner as ever, tho' in another way, and he sees it not.

Now when sin is only *stunned* and *benummed* with *Legal Terrors*, and forced as it were to pull in its head, and to shrink back into the deep, & dark corners of the heart, and so to find another vent, a more secret, and undiscovered passage. Then,

1. A mans life in *Religion* is *mercenary*; all his Obedience is *Legal*, and *Servile*; not *filial*: such a persons Obedience is but an endeavouring to pay the *debt* of Satisfaction for Sin which he ows to God, and to pacify his *anger*, which he hopes to do, by a better walking then formerly; and though such persons do not profess so, yet really it is so, with them. And hence one of these things following, may be said of them: either (1) They deceive themselves in thinking all is *well* with them, when it is not. (2) They find

find that they cannot make their *peace* with God, and ſo return again to folly; or elſe (3) Spend their time in a *wearyiſh formality*, and ſo periſh for ever at laſt.---(1) Some think they have paid their debt, by their *repentings*, and *reformings*, and other *good works*; and hence their minds are at reſt, in ſome meaſure; but there comes an *after reckoning* at death, when it appears that their coin is not current: & what they truſt to will not be accepted; the Lord abhors all that they have offered to him for *payment*; and hence they are *caſt into Hell*, where they are for ever *tormented*; for they can never pay the debt. (2) Some find that by all they do, they cannot make their *peace* with God; they are ſtill running into arrearages: ſtill God is *provoked* by them dayly; and hence complain that their *labour is in vain*, that they ſerve an *hard maſter*. Mat 25. 24. that gathers where he had not ſowen; that requires obedience, but gives not ſtrength anſwerable; and hence grow diſcouraged, and like the *Iſraelites* of old, finding the difficulties of the *Wilderneſs*, would return into *Egypt* again: ſo theſe forſake the Lord, and his Service, and return to their *old wayes* again, or ſome other as bad: as the *dog to his vomit*. 2 Pet. 2. ult. (3) Some wear out their time in a heartleſs, uncomfortable, and unprofitable attendance to the duties of *Religion*; they do *hope*, and *fear* much according as be the wainings or increaſe of their own righteouſneſs, or *legal performances*: for the

way

way of peace they have not known; and there is no *judgment in their goings.*

But now the true believer, his obedience is *filial*: he goes to *work*, but not to *pay his debt*: for he hath ſeen that done already by *another*, or knows that if ever it be done, it muſt be by *another*; and hence the main ſpring of his obedience, is *Love* to God, and his great Redeemer; *his faith works by love.* Gal. 5. 6. it will work, or ſet a man on work; but how? by *love.* 2 Cor. 5. 14. *The love of Chriſt conſtrains us*, ſaith the Apoſtle. This *Faith* then doth not ſet a man on work, to pay old debts, or new, which no man can do any thing of, either more or leſs: though many attempt it daily, who yet perhaps underſtand not what they do, and ſo undo themſelves, but ſee not how, until it be too late.

2. Then a mans *hope* and *comfort* is not like that of a true believers: What is the *legal* mans *hope*? *Anſw.* That God will not caſt him into *Hell*, when he dyes. What is his comfort in this world? *Anſw.* His comfort is partly that *hope*, and partly ſome *luſt*, or creature-comfort, that he feeds upon, and commits Spiritual *Adultery* with every day, continually. What do theſe *hopes* ſtand on? Wha- are they built on? *Anſw.* His own *Obedience*, and ſomething in himſelf; and hence as he find things there, *better* or *worſe* as he reckons, ſo his *hopes* are higher, or lower, they ebb or flow accordingly, as we have but now intimated. Well, how is it with the true

true believer, what are his *hopes*? *Answ.* That God is at *peace* with him through his Son, *Christ Jesus*: and also that he shall see, and enjoy him for ever, of which *Inheritance* he hath some *earnest* here; and hence *hopes*, and sometimes perhaps *longs* also for the full possession. Phil. 1. 23. *Having a desire to depart, and to be with Christ, which is far better*, than any thing, than all, than every thing that is here in this World to be had. *Obj.* But do all true believers find in themselves, this *desire to be with Christ*? *Answ.* No, unless it be at times? In some, the love of *this World* prevails, and that sadly, and that for a long time; one would hardly think, that there were any *Grace* in them: Others are almost always under *clouds* and *darkness*. Isa. 50. 10. *they walk in darkness, and have no light*; and hence *dying* is terrible unto them: but they have all that *principle* in them, which (if the actings of it were not one way or other obstructed in them) would shew it self in such *hopes* and *desires*, as we have mentioned. But what is the true believers *comfort* here in this World, for the present, so far as he is, and acts like a believer, like himself? *Answ.* One main thing in which it lies, is this: *viz.* in what he can get and enjoy of *God* here: hence let his hopes stand never so fast, he can mourn for his want of getting more of *God* here; that he can find so little of him in his *Ordinances*, and *Duties* of his Worship: if the Lord be much, or long absent, he will *lament*

after him; if he cannot ſee, as he hath *ſeen* in *his Sanctuary*; yea though he do *dwell in his houſe*, yet if there he cannot *behold his beauty*, he will complain,. Cant 5. 6. *my Beloved had withdrawn himſelf, and was gone,--my Soul failed when*, &c. the *Legalliſt* mourns not if his *hopes* will but ſtand: for his *comfort* lies in that, and in an *Adulterous Communion* with Creature comforts, and the *vanities* of this World: And if you aſk, what the believers hope is built on? *Anſw. Chriſt*, and *Free Grace* is the foundation of it. Col. 1. 27. *Chriſt in you the hope of glory.* 2 *Theſ.* 2. *penult. Good hope through grace.* 1 *Tim.* 1. 1. *Jeſus Chriſt which is our hope.* Nothing ſo *hard*, nothing ſo *ſweet*, as to live on the free, rich *Grace* of God in Chriſt Jeſus only; and nothing ſo pleaſing unto God, as that we ſhould do ſo; and hereby he hath more glory by us, then if we could preſent him a perfect Obedience of our own.

3 When ſin is only *benummed, &c.* whatever convictions there have been, yet the *Commandment* never ſo came, as to make *ſin revive*, and ſo as to work in a man, all manner of *Concupiſcence*, ſo as to make a man feel *ſin*, in its *ſtrength* and dominion in him: for this would bring him to *deſpair in himſelf*, and ſpoil all his own righteouſneſs, and *ſelf righteous hopes*; and prepare him to ſeek a *remedy*, not in himſelf, but out of himſelf, in the Grace of God in Chriſt Jeſus when diſcovered to him; and unto unprepared ones, it is not wont to be diſcovered. Luk. 3. 5.

Every

Every vally ſhall be filled, and every mountain, and hill ſhall be brought low;---and then, *All fleſh ſhall ſee the Salvation of God. It is through the Law that we are dead unto the Law. And the Law is our School maſter to bring us unto Chriſt.* Gal. 2. 19. & 3. 24. we then muſt come under a work of the *Law*, that we may be prepared, for the light of the *Goſpel*; its ſhining into our hearts, which many wanting, whatever they profeſs, the *Goſpel* is hid unto them; it ſhines not. 2 *Cor.* 4. 3. not as to the *hear-ſay* of it, but as to the *power*, and ſaving efficacy of it.

The next thing to be ſpoken to is this, *viz.* the difference between that effect which that faith, which is indeed but a *Dead faith* may have upon ſin, and that which a *Lively faith* hath in *mortifying* of ſin: for there is in ſome a work; not only meerly *legal*, or rather, in that degree *legal*: for ſome *legalliſts* are more groſs than others: but together with it, there is a *Faith*, though indeed, but a *Dead faith*, and even this *faith* hath in them, ſome effects on *ſin*, to *reſtrain* it, though it never *mortify* it. Thus, I conceive it was with them, Pſal. 78. 34,35,36. *They ſought him*; *and they returned, & enquired early after God*: and not only ſo; *but they remembred that God was their rock, and the high God, their Redeemer.* What then is, and how may we diſcover the difference? In true *faith* there is *Love*; ſo in that which is yet but A *Dead faith*, there is A *Love* too, though not ſuch a *Love*, as is in the former:

we muſt then ſee, if we can make the difference, or ſhew it, in ſome few things at leaſt.

1. Where this *true love*, or *lively faith* is, which *purifies the heart*, and engageth the Soul in *mortifying of ſin*, there is an *hatred* to *All ſin*. Pſa. 119. 104 *I hate every falſe way*. In others there may be a falling out, with a ſin, a quarrel with it for a ſeaſon; as true *Lovers* may have their fallings out: but here is a real, and a rooted *Hatred*. Now it muſt needs be a *great work* whereby, & a *great change* wherein a perſon is brought to *Hate* that which he once *Loved* above all other things. To *Hate* thoſe things which once he delighted in, and which were to him as a *Right Eye, or a Right Hand*; *yea as his very ſelf*. Math. 16. 24. *Let him deny himſelf*. How impoſſible is this to every man, and how far is he from it, until a great work, and change be wrought in him? he may think he can do it, and doth do it, but if ever the matter come indeed to tryal, he will find himſelf as far from it, as unable to do it, as a *dead man* from raiſing himſelf out of the Grave, and doing the works of the living. It is God only, by his *mighty power*, that can give life unto the *Spiritually dead*. Eph. 2. 1. 5. *When ye were dead in ſins*. And where this *hatred* is, there are theſe things. (1.) A ſenſible mixture of *Love* to that which a man *hates*: ſo that he *loves* what he *hates*, and *hates* what he *loves*, and *abhors* himſelf for that *love* he finds unto ſin. Rom. 7. 15. *What I hate that do I*, And he not only did it, but there

was

was alſo ſome *love* to it: for his *hatred of ſin* was not *perfect*, though *ſincere*. Phil. 3. 12. *Not already perfect*: no, not in any one point; he was yet *carnal and ſold under ſin*, as to the unregenerate part, *verſe* 14. though as to the *inward man*, it was otherwiſe, as *verſe* 22. As long as we have ſin in us, we ſhall have ſome *love* to it: thoſe then that think they have *no love* to ſin, in them, do deceive themſelves; they do not know themſelves; and it is to be feared, that they have no *true hatred*. (2.) A making out, in the uſe of *means* after, an *utter abolition*, and *rooting out of ſin*: ſo that nothing will give the heart full reſt, or content, while any thing of *ſin* ſtill remaineth. Outward comforts, inward affections, and enlargements, and aſſiſtances in duties, and ſuch like, are things in which many unſound ones reſt. But he that *Hateth all ſin*, will never reſt, until it is *All gone*: yea the more help he hath againſt ſin, and the more it *dyes* in him, the more he is ſet againſt it ſtill: whereas it is contrary with others, that take up their ſtand, and make their reſt in Reformation, without Mortification.

2. This true, lively *faith*, which makes a perſon to ſeek to *Mortify* his ſin; it ſets him on *work*, as Gal. 5. 6. He will up, and be doing. That he may *mortify* his luſt; he muſt *work*, Phil. 2. 12. And not only ſo, but it teaches him, as to *work*, ſo to look beyond all his own *works*, and doings and to own himſelf to be a poor *Nothing*. elſe it is but (as I may call it) a *legal faith*. Pau-

did much, and ſo did *Apollos* too, yet neither of them were *any thing*, 1 Cor. 3. 5, 6, 7. So in this caſe, for a perſon to do much, and yet after all to ſay, *I am nothing*, as he did, 2 *Cor.* 12. 11. is a Myſtery, which *faith* only teaches; and few know what it is, to be *diligent* in doing, and to rely only, on the *power* & *grace* of God in Chriſt for ſupply of all *wants*. We may have a general notion of this, but a lively ſenſe and feeling of it, is both bitter and ſweet, and an effect of a *Lively faith* only.

Now it is true that an unſound Profeſſor may *do many things*, as *Herod* did, *Mark* 6. 20. he may *abound* with Religious performances, as they *Iſa.* 1. 11. had *multitude of ſacrifices*, yet to no purpoſe: the Lord ſaith that he was *full of them*: So they Iſa. 58. 2. *Sought him daily*. Yet there is this difference alſo, beſides what hath been ſaid. (1.) Such as be unſound ones, uſually reſt in the *External performance* of duties; and much farther from that they never go. But true *faith* teaches a man to look chiefly where God looks chiefly, *viz.* to the *manner* of performance, to the ſincerity and uprightneſs of the heart in all duties. And hence what complaints do true believers many times make of *Hypocriſy*, and *by ends* in duties, of *ſelf ſeekings*, and the like, which they cannot wholly lay aſide & free themſelves from? Something of this nature no doubt he found which brought forth that cry, Pſal. 119. 80. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed.*

A true Chriſtians great work in all his religious Services, is with his *own heart*, that in all he may approve himſelf unto God. (2.) Unſound ones do ſeek, and reſt in *themſelves* in all they do. *Zech.* 7. 5, 6. They did *faſt*, and mourn &c. but ſaith God, *did ye at all do it unto me, even unto me?* they did all for themſelves. A ſound believer hath reſpect to God, and the pleaſing of him, and finds reſt in this. Pſal. 19. *ult. Let the words of my mouth, and the meditations of my heart, be acceptable in thy ſight, O Lord my ſtrength, and my Redeemer.* q. d. if God accept me, if I may pleaſe him, it is well, it is enough; he hath been good to me, *my Redeemer*, and if I may but pleaſe him, that is the great thing that I ſeek. Here, underſtand aright.

1. There is no man that can *deny himſelf*, ſo as not to *ſeek himſelf* more than he ſhould: *ſelf* will be riſing up, but *grace* will ſnub and rebuke it, and ſay to it, *get hence!* and would have *no more to do with it*; as they ſaid of their *Idols*. Hoſ. 14. 8. *Self* is the great *Idol* which almoſt all men, worſhip and ſerve.

2. No man is bound not to have any *Eye* to *himſelf* at all, in what he doth. *Heb.* 11. 26. yet a *gracious reſpect to God*, ſhould and doth influence every gracious Soul, in what he doth, in his Service. And many there be, I doubt not, that if called to it, would deny themſelves, ſo as to forſake all for Chriſt, yea, to dy in his cauſe, however they have jealous, and low thoughts of themſelves

ſelves; and ſo it is with many that hold on in a ſteady way of obedience, attending conſcientiouſly to all the Ordinances of God, and known duties of his Worſhip; what they do, is in ſome meaſure from their good reſpect, and love to God, and his wayes, who yet cannot ſay it of themſelves, and not from *ſervile fear* only. And that appears thus. (1) If it were from *ſervile fear* only, they would in time grow *weary*, of Gods wayes, as many do. *Mal.* 1. 13. & *Iſa.* 43. 22. it is true, there is often ſome, yea much *ſervile fear* in a *Child* of God, and there is alſo a *wearineſs* in Spiritual work; but then how is this complained of? do not they loath themſelves for it? are not they *weary* of that *wearineſs*? and God makes good that promiſe unto them. *Iſa.* 40. *ult.* the meaning is, not that they ſhall find no *wearineſs*, or *faintings* at all, who *wait on God*, but that it ſhall not prevail ſo, but that as in the beginning of the verſe, they ſhall *renew their ſtrength*, and go on ſtill. 2 Cor. 4. 1.---*we faint not*: but hold out ſtill: ſo here; but as verſe 16. they don't faint, becauſe the *inner man is renewed day by day*. Yet *David* complained that his Soul *fainted* for Gods Salvation. *Pſal.* 119. 81. (2) If it were only from *ſervile fear*, a *Form of Godlineſs* would content them, they would not ſtill be making after, and prizing the *Power of Godlineſs*, in their own hearts, and lives, and in others too: yea, the *Power of Godlineſs* would be a thing unknown to them; as it is unto many: and there be

be theſe things in it. See *Phil.* 3. 13, 14. (1) A *forgetting the things that are behind*, contrary to a reſting in preſent attainments, as they did, *Rev.* 3. 17. who *had enough, and need of nothing*: as a man that runs in a race, he minds not what is *behind* him: and when a man forgets the things that are behind him, he ſees a need to be doing ſtill, and is deſirous of *getting more ſtill*, as well as of getting ſome at firſt: for what profit is it, to ſet out in a *Race*, if a perſon do not hold out, and go on in it? (2) A clear conviction of a *perſons imperfections*, and a ſight of things yet *before him*, which are precious in his eyes; as more *ſtrength*, and *diligence* in duties; more *conformity* unto the will of God; a further *reſt*, and a fuller contentment, and ſatisfaction in God, as a *mans portion*. Pſal. 16. 5. theſe are things *before a man*, and precious in his eyes, if the *Power of Godlineſs* be in him: Hence (3.) There is a *reaching* after theſe things: a *preſſing on* towards them: a perſon doth not only uſe means, but in them he ſeeks after theſe things: if the queſtion be as to them of old, *Joh.* 1. 28. *Whom ſeek ye?* the anſwer will be as before; more of *God*, and more of *Chriſt*, *&c.* theſe are the things which they ſo much ſeek; to whom it may be ſaid, as to them, in *Mat.* 28. 5. *fear not, ye ſeek Jeſus*; and that they ſo did, appears in thoſe ſad complaints which they made, when Ordinances are, or ſeem to be, *empty things* to them; and him whom they *ſeek*, they do not there find. Oh!

conſi-

conſider it; you attend means, but *what ſeek ye?* is it to pacify *Conſcience*, and to ſatisfy *Convictions* only, and to patch up a *ſelf-righteous peace* only; or is it *Jeſus* that you ſeek, and more of him? Let your *peace* be, according as you find in theſe things.

3. The third *Fruit* mentioned by way of Tryal; (for it is an Uſe of Tryal that we are upon) is *Vivification*, or a *living*, or a being *alive* unto God, as it is called. *Rom.* 6. 11. Gal. 2. 19. Now ſeeing there is ſuch a thing as *living unto God*, or being *alive unto God*, and that it is, where-ever true *Faith* is, as appears from the laſt named place, verſes 19, 20. compared together; it concerns us to conſider, whether we have any thing of this *Living to God*, or no. Let us then conſider a few things, as briefly as we can, out of this laſt named Text, which may help us to diſcover whether we be *alive to God*, or not.

1. A man muſt be *dead unto the Law*, before he can be *alive unto God*: he that is *alive unto the Law*, is alive unto *himſelf*, as *Paul* once was. Rom. 7. 9. and indeed ſuch an one *lives unto himſelf*, while he ſeems moſt of all to be *alive unto God*; and the Lord abhors even the beſt, that is to be found with ſuch a man: well then; a man muſt be dead unto the Law, before he *can*, I ſay, *can* live unto God. Now this is a great thing, and it is a *great work* of God, to bring a perſon to it: *viz.* to be *dead unto the Law*;

Law, none but he that made Heaven and Earth, can do it: for conſider,

1. Every man naturally is *alive unto the Law*, as *Paul* ſaith he *once* was; and to take away *life* is a great thing, and makes a very *great change*, in what ſenſe ſoever you underſtand it: it is great in reſpect of the *change* that is made; and in reſpect of the *reluctancy* and *oppoſition* that is made againſt it: indeed there is a difference, ſome die more eaſily than others do. Now I ſay, that every man naturally, is *alive unto the Law*: *i. e.* he *ſeeks life by the Law*, as they did. *Rom. 9. penult.* many times perſons don't know that they do thus; they may profeſs, and proteſt againſt it, and yet do it; and it is ſurely ſo with perſons, when they have only a *doctrinal knowledge* of the way of the Goſpel, but never ſaw any *need* of, or never came under a powerful work of the *Spirit*, to convince them of *righteouſneſs*, as well as of *ſin*: there is as much need of the one, as of the other: for if there be any difference (as I think there is, on divers accounts) we are more eaſily convinced of *ſin*, then of the *way of the Goſpel*: for we naturally know ſomething of the *Law*,, but of the *Goſpel*, we know nothing by nature: and all the whole *body of death* in us, oppoſes it, unto the utmoſt; there is nothing in us, but as it is under the management and influence of *Corruption*, oppoſes the *way of the Goſpel*, not only much, but unto the utmoſt, or as much as can be: it is far eaſier to convince a man,

man, that he is a *Sinner*, and *deserves to dy*; than convince him, that he may be *Saved by Faith in Christ Jesus*: yet how many know nothing of the *Plague of their own hearts* in this matter!

2. He that is *Dead unto the Law*, hath experienced his own *inability* to perform, or *keep the Law*. It is not persons having heard, or having been told, that will suffice thorowly to convince them, of their inability to *keep the Law*: for they will not throughly believe it, until they have *tryed* it, and have an Experimental knowledge of it. This we see by constant Experience; & it may be otherwise evidenced also: though persons have *Lived* all their dayes under the Gospel, and have had a good Education, and have gathered much head knowledge, yet when Convictions, and awakenings come upon them, the first thing that they do, is to *seek Righteousness, as it were by the works of the Law*. Some indeed have a notion, and also some experience, of their own inability to *keep the Law*; but yet for want of a thorow awakening, and thro' the prevailings of a Spirit of *slothfulness*, and averseness unto Spiritual work, they never make thorow tryal and so never come to a thorow sight of themselves, and of their own *Nothingness*: they say *Oh! they can do nothing of themselves*! and think they find it so too: but it is no otherwise with them, than with a *slothful Servant*, that lifts a little at a heavy burden, and crys out, that he cannot stir, or move it, whereas he never put forth his strength

ſtrength, to try what he can do; a cudgil or whip would make him do more, a great deal. So it is here, ſmall awakenings, bring forth ſmall endeavours, and leave perſons alive unto the Law ſtill. Conſider this then, it may be thy Convictions of thy own nothingneſs are but what the *ſlothful Servant* hath; if ſo, thou muſt go to work again: and get thee to thy old fears and terrours, which were ſmothered, by one means or other, and dyed away too ſoon. There be many that dy in the birth; many whoſe Convictions iſſue in *formality*, refined *ſelf righteouſneſs*, and *ſelf deceiving*.

3. He that is *dead unto the Law*, is convinced of the *evil* and *folly* of *ſeeking righteouſneſs* by it. He hath been made to ſee the pride and folly of his own heart in that matter, and is aſhamed of it. Perſons muſt be *aſhamed* of their *own wayes*, before they will come to *Gods way*. You that ſay, you never *ſought righteouſneſs, as it were by works of the Law*, you always knew better than to do ſo; you may do well to conſider deeply whether you do not deceive your ſelves. And this know for certain, that whatſoever your Religion, progreſs, & attainments therein be; you don't *live to God*, and your *faith* is but a *Dead faith*, if you be not *Dead unto the Law*; all you have (if it be much) will be found at laſt to be, no better, no other, than a fine ſpun thred of *Phariſaiſm*, and ſelf deluſion; and after all you have done, a fearful perdition, will be the iſſue.

2.

2. He that *lives unto God*, lives a *Life of faith*; or, the *life that he now lives is by the faith of the Son of God*, as he ſpeaks, *Gal.* 2.20. Not a *Dead faith*; but that of the *Son of God*. And where this *faith* comes and prevailes in the Soul.

1. It doth as it were *Annihilate* the Creature 2 *Cor.* 12.11. It *Empties a man*, it (as it were) takes him off his own legs: it makes a man, in his higheſt attainments, to be *nothing* in his own eyes. So, in that ſecond of Gal. *I live, yet not I.* This is a Myſtery, *I, and yet not I.* Before faith comes, or before a man is humbled, he is A *Great Something*, in his own eyes, though indeed worſe than *Nothing*. Rev. 3. 17. But when *faith* comes, he is both a real ſomething, and a *great nothing*. And this, as I ſaid, is a great Myſtery; a piece of unintelligible *nonſenſe* to a carnal heart. 2 *Cor.* 3.5. E're *faith* comes a mans *ſelf ſufficiency* is gone, and all his *ſufficiency is of God*; he hath *no ſufficiency in himſelf*, no, no not ſo much as to think a good thought.

And in this *Annihilation* of the Creature, there are theſe things to be conſidered, beſides what elſe might be named.

1. A diſappointment of *Expectation*, as to the way of liveing a *Life of Religion*. Firſt, a man thinks he hath ſomething of *himſelf*, and he will not eaſily think otherwiſe; and then he expects to have ſomething given to him, whereby he may ſet up again, and *live upon himſelf*; but when the matter comes to tryal, he finds that he muſt live upon

upon *another*; and live (as we ſay) from hand to mouth: *Yeſterdayes Aſſiſtance*, will not help him for *this dayes work*. He that could do all things *Yeſterday*, can do nothing *this day*, unleſs he have Aſſiſtance from the ſame hand, which is *Arbitrary*, given or taken, or denyed, as he pleaſeth from whom it is. And hence often ariſe great diſcouragements. A perſon ſaith, *I thought ere now, I ſhould have been able to do more, than, I find, I can: I am ſtill vile, ſtill a poor wretched Creature; I can do nothing, perform no duty, as I ought*: yea the Children of God, are oft left to themſelves, that they may know themſelves, and where their *dependance* is. See 2 *Chron.* 32. 31. And in a Chriſtians ordinary courſe, wonted Aſſiſtance may now and then be withdrawn, on the ſame account.

2. *An Abaſement of Soul*: A perſon is brought to be *poor in Spirit*: he hath a low eſteem of himſelf. *Eph.* 3. 8. is exceeding *vile in his own eyes*. Job 40. 4. Faith indeed *purifies the heart*, but it alſo opens a perſons eyes, ſo that he ſees ſomething of the ſin that ſtill dwells in them; and *great Faith*, and a little ſight of that, will hardly conſiſt together: ſometimes, where true *faith* is, there is a great mixture of *preſumption*, which makes faith ſeem to be much more, and greater than indeed it is.

3. *An Inward Conteſt*, or *Strife* in the Soul reſpecting this *Nothingneſs* and *Abaſement*; the unregenerate part reluctates, and oppoſes, this way of abaſement; the *new man* cloſes with it, as the beſt

beſt way, as an *excellent way*. Phil. 3. 8. the knowledge of *Chriſt*, and the *way of the Goſpel*, hath an Excellency in it. And the knowledge of our ſelves, *Chriſt*, and of our own *Nothingneſs* go together: He that *Exalteth Chriſt* muſt *debaſe himſelf*; he that prizeth Chriſt, muſt deny and abhor himſelf: *Self exalting*, and *Chriſt exalting*, are inconſiſtent, in the power thereof.

Now conſider this; you that can eaſily exalt, and magnify *Chriſt* (as you think) verily you have cauſe to fear that you never knew what it was: you are utter ſtrangers to a *Life of Faith*, which though it be ſweet, and precious, yet by reaſon of *Corruption*, and through *Temptation*, it is uſually very difficult, eſpecially at times.

2. This *Faith* carries out the Soul unto God, and that in theſe three reſpects. (1.) As looking to Him for all it wants. (2) In acknowledging him, in All it hath. (3.) In uniting the heart to God in *Love*.

1. In Looking to *Him* for all it *wants*: *Faith* leads the Soul to *Wiſdoms Gates*, to the poſts of her door, and there it ſtands and *knocks*, and *waits*, as Prov. 8. 34. the heart will be ſtealing out, and turning aſide to *other doors*, but when this is ſeen, the Soul rebukes it ſelf for it, and is aſhamed of its own folly. Now is it thus with you? whither go you for *help*? perhaps you you will ſay, *I go to God alone*? but do not you turn aſide elſewhere ſometimes: if you ſay *no*: you do not know your own hearts: and it is

as

as if you ſhould ſay, *you have no unbelief*, no ſelf righteouſneſs working, and prevailing in you; and who ſhall believe you in that? this ſin, if any, dwells in you, and will carry you *Captive*, ſometimes: But I ſay, *Faith* carries the Soul out of it *ſelf*, unto *God*, in Chriſt Jeſus, for ſupply of *wants*; and therefore in this reſpect it doth two things. (1.) It ſhews the Soul its own *emptineſs*. (2.) Chriſts *fullneſs*, or all ſufficiency.

1. The Soul is made to ſee its own *emptineſs*, and *nothingneſs*: It may be you will ſay, this you have ſeen, and do ſee this: but I ſay, conſider, whether it be ſo indeed, or not: have you ever ſeen a need of Almighty *Power* to make you ſee it, to *cauſe* you to ſee it. Ezek. 16. 2. have you ſeen the *enmity* and *oppoſition* of your hearts againſt this ſight of your ſelves: *Doctrinal Knowledge* of Spiritual Things, is more eaſy, but *Experimental Knowledge*, and clear convictions, affect mens hearts, and break them to pieces; and there is much in the heart to oppoſe, and withſtand the ſame.

2. The Soul is ſhewen, or made to ſee the *Sufficiency of Chriſt Jeſus*: it could never ſee it, or believe it, if it were not ſhewen, by a powerful work of the *Spirit*: yea, the heart of man makes ſtrong oppoſition againſt the *way of the Goſpel*, it hates the knowledge thereof. *Prov.* 1. 29. and the ſecret language and voice of the heart is, as *Job* 21. 14. *we deſire not the knowledge of thy wayes.* It is true, there is in the heart an *enmity*

againſt God, and all of God; all his Wayes and Laws, and people; but eſpecially againſt *Chriſt*, and a ſaving knowledge of him: and hence I ſay, there muſt be a mighty work of the *Spirit*, to ſhew *Chriſt*, and his fitneſs, and ſufficiency to *Save Loſt Sinners*; and it is a glorious ſight when ſeen. Joh. 1. 14. *We beheld his glory, the glory*, &c. conſider it then, haſt thou ever ſeen the *Glory of Jeſus Chriſt*? you have heard of him, read of him, ſpoke of him; but hath he been *revealed* to you, and have you ſeen him? Joh. 6. 40. you muſt ſee him, not with bodily eyes, for that would confound you: and *God* muſt ſhew him, elſe you cannot ſee him: and if you *ſee* him not, you cannot *believe* in him: Hence if *the Goſpel be hid* (which ſets him forth) *it is to ſuch as be loſt* 2 Cor. 4 3. and hence in verſe ſixth, *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* Here mark; it is *God* that gives this *light*; it is he that *ſhines in our hearts*; and there muſt be an *Almighty Power* put forth, elſe to us the *Goſpel will be hid* He muſt *command* the Light, *&c.* elſe the *God of this World will blind us*, ſo as that, the *Light of the Goſpel of the glory of God* (for ſo I read the words) ſhall not ſhine unto us, or in our hearts: in darkneſs we be by nature, and ſo abide, until he do powerfully call us into *his marvellous light.*

2. *In acknowledging* him in all it *hath*: as the Soul

Soul receives all from God, by *Faith*: ſo *Faith* leads it, to acknowledge him in all it hath; as he ſaid; *I live, yet not I, but Chriſt lives in me*; and again, elſe-where, he ſaith, *he could do all things through Chriſt ſtrengthening him*: Still whatever he did, he aſcribes all to *Chriſt*: ſo he, Pſal. 144. 1, 2, 3. *The Lord my ſtrength, who teacheth my hands to war, ---my goodneſs*, &c. mark, how he aſcribes all to God. Now this the believing Soul doth in ſome meaſure, and deſires to do it more fully: it is a pleaſure to a Believer to be doing for *Chriſt*, and when he hath done all, to be ſetting the *Crown* ſtill upon the head of *Chriſt*; *I, yet not I but Chriſt*; it is the voice and language of *Faith*. Indeed to acknowledge *Chriſt* in all a perſon hath, or doth, in *words* only, is eaſy; but really and ſenſibly to do it, is difficult, and much averſeneſs is in the heart of a man againſt it. Conſider then, how you find it, do you acknowledg *Chriſt* in all? do you find it a *hard thing* ſo to do? do you bewail the contrary, and beg help againſt it? if you think it an eaſy thing, you know not what it is?

3. In uniting the heart to God by *love*: *Faith* and *Love* alwayes go together; they cannot be ſeparated. 1 *Tim.* 1. 14. he that *believes*, he alſo *loves*: as ſoon as a man hath a ſight of Chriſt, he falls in *love* with him: *he is altogether Lovely*: as ſoon as the *Grace of God that brings Salvation*, doth appear unto the Soul, it doth unite the heart unto him, by *love*. Eph. 6. 23. *Peace be*

unto the brethren, and love with faith; he means an increaſe of *love*, and *faith*: and puts them together, becauſe they are never ſeparated; and hence he curſeth all that don't *Love the Lord Jeſus.*

Now, (as we go along) becauſe that many a gracious Soul may be at a loſs, and unable to find their love to Chriſt, and thereupon be diſcouraged; we ſhall mention ſome things, in which, it uſually diſcovers it ſelf, and may ſometimes be found, when perſons cannot look directly on it, and find, and feel thoſe ſenſible workings of it in their Souls, which at ſome other times perhaps they can; and therefore tho they have it, they can't diſcern it.

1. In a deſire of *fellowſhip*, and *communion* with him in his ordinances, as Cant. 1. 1. *Let him kiſs me with &c. his Love is better than wine*--- this was a ſign, and an evidence of *Love* in them, and ſo was that in verſe fourth, *Draw me &c.* So here when the Soul deſires Chriſt in his *Ordinances*, and breaths after, or accounts precious, the diſcoveries and manifeſtations of Chriſt unto the Soul, in his *Ordinances*, this is *better than wine*; when though many will ſay, *who will ſhew us any good*; yet the Soul joyns with them that ſay, *Lord, lift thou up the light of thy countenance upon us*, Pſal. 4. 6. And it is not *Ordinances*, and duties that will ſatisfy the Soul, but *Chriſt* in them; this is an evidence of *Love*. Cant. 3. 1. *I ſought him whom my ſoul loveth*: that *ſeeking ſheweth love.* You then that wa

wait on, and attend to theſe and thoſe *Ordinances*, nd duties of Gods Worſhip, what, or whom *ſeek* yee? is it, the Lord *Jeſus Chriſt*? or is it ſome what elſe? if it be him you ſeek; it is from a ikeance of, and a *love* to him.

2. This love appears ſometimes, in that they re ſo deeply *ſenſible* of it, when they ſee any *wrong* offered unto the Lord, his name, wayes, eople, or inſtitutions, *Pſal.* 69. 9. And that this s from *Love* to God, and his wayes, appears in hat they are ſo ready to Condemn *themſelves*, s well as others: they are grieved at the *evil wayes of others*, Pſal. 119. 158. But they judge hemſelves as *chief of ſinners*, abhor and loth themelves, eſpecially at times. *Job* 42. 6.

3. In their *following after God*, in all the *wayes* that he hath appointed, Cant. 3. 1. *I ſought HIM whom my ſoul loveth.* I ſought *Him* and hat by *night* too, on her bed: this was an evience of *Love.* So when the Soul ſeeks *God*, ot only in *Publick duties*, but alſo, where no eye f man ſees; and it is the *Lord himſelf* that is here ſought; this is an evidence of much *love* ometimes. I ſay not when much pains in duties s taken; for that may come from other cauſes, ut when alſo *CHRIST* is ſought for in them: Pſal. 63. 8. His *ſoul followed hard after God*. *Slothfulneſs* in duties argues little, or no *love*; but hen *God is ſought*, and that *diligently* too, it is n evidence of *love*: eſpecially when not his

favour only, but his *holineſs* is ſought for, to be partakers of that. *Heb.* 12. 10.

USE. II.

Of *Exhortation* and Direction.

Take heed of reſting in a *Dead faith*; and labour for a *Lively faith*. In other words, ſee that you accept the *Offers of the Goſpel*, ſincerely; or that you *ſubmit* to, accept of *Chriſt* as offered in the Goſpel: I uſe that word *ſubmit*: the Apoſtle uſes it. *Rom.* 10. 3. We cannot find a better word. You will ſay, how is Chriſt *Offered*? *Anſw.* As a *Prophet*, as a *Prieſt*, as a *King*. Theſe things, I ſhall briefly open, when firſt of all, I have premiſed theſe things.

1. It is the *Perſon* of the Lord Chriſt that true *faith* cloſes with: it is *Him* that true faith looks to. *Iſa.* 45. 22. *Look unto ME. HE is the Propitiation: as many as received him*, Joh. 1. 12. *He* is the portion of the Soul, and in *Him* it hopes. *Lam.* 3. 24. In *Him* the Soul doth acquieſce and *reſt*. Pſal. 73. 25. And hence the Counſel, and Direction here is this, *viz.* See that you do not fall ſhort of *Chriſt himſelf*; for nothing elſe but *Chriſt himſelf*, will ſtand you in any ſtead. You have it may be many things; as gifts, common graces, affections, and enlargements, comforts and the like: but have you *Chriſt himſelf*? are you married unto *him*? have you cloſed with

him

him? He that hath the ſon hath life, and he that hath not the ſon, hath not life; for life is in the ſon. 1 Joh. 5. 11, 12. But it comes to none, but to ſuch as receive *him*. If a woman be never ſo rich, he only hath *hers*, that hath *her*, or matcheth with her. Would you have Chriſts *benefits* (he is *rich*) than match with *him*; if you have *him*, you have *all*; miſs of *him*, and you have *nothing*, but conceit.

If you ſay, how ſhall I know whether I have *Chriſt* or no? I *Anſw.* As your *Conviction* is, ſuch your *faith* is: as is the *preparation work*, ſuch is the *cloſing* with Chriſt. It is a *ſure rule*; and this is the reaſon, why we ſo much, and ſo often preſs for *preparation work*. The Soul muſt be *prepared for Chriſt*, before it can *come to Chriſt*, or *cloſe with Chriſt*. See Luk. 3. 4, 5, 6. And there is more *preparation* needful, than many think for: it is a great work of God to *prepare* the Soul for Chriſt, which is naturally full of all *enmity* and *oppoſition*, againſt Chriſt: the heart being every way, on ever; ſide, ſtraitly ſhut up, and fortified againſt Chriſt; and there are *ſtrong holds* to be pulled down. Conſider that place, 2 *Cor.* 10. 4, 5. Here then Conſider whether you have *ſeen Chriſt* or not: for till a perſon ſee him, he cannot come to, or cloſe with him, as *Joh* 6. 40. As we have already intimated. Perſons do not uſe to *match* with a perſon, whom they have never *ſeen*; or if they do, it ſeldome proves well afterwards: ſo in this caſe: Chriſt muſt be *ſeen*, and then the

Soul will *love*, and chuſe, and cloſe with him: otherwiſe it may match indeed with him, after a ſort, through common Convictions *&c.* but it will not prove well; in a time of tryal and temptation, ſuch an one will *forſake Chriſt*, and his cauſe: and thus many do, that do not openly Apoſtatiſe, yet their hearts are ſecretly withdrawn from him, and his works, and they inwardly caſt off his yoke: and will not *mortify* their luſts, and *purify* themſelves, as he is pure; as all true believers do, 1 *Joh.* 3. 3. Now if you have *ſeen Chriſt*, you have ſeen your *ignorance* of him. See *Prov.* 30. 2, 3. That *light* which diſcovers Chriſt unto the Soul, ſhews a perſon both his former, & yet abiding *ignorance* of him. 2 *Cor.* 4. 6. This light comes out of darkneſs.

2. If you have *ſeen him*, it hath been a *wonderfull ſight*. Jeſus Chriſt is a *wonderful* one; his name is *wonderfull*. Iſa 9. 6. And when he is ſeen, he appears ſo to be unto the Soul: he is ſo in himſelf, and will be ſo to *his* for ever. His Prayer for his was, that they might *behold his glory*. Joh. 17. 24. A little glimmering of which, here, at times, outbids all that the world hath to give; and makes us deſpiſe the one, and long for more of the other. See Rom. 8. 23. *We have the firſt fruits*, &c.

3. When *Chriſt* is *ſeen*, it makes a perſon *vile* in his own eyes, *Iſa.* 6. 5. When his *eyes* had ſeen the King, the Lord of Hoſts, he crys out, *I am unclean* &c. The more any one knows of Chriſt, the

the *viler* he is in his own eyes: who ever knew more of Chriſt than *Paul* did? yet ſee what he ſaith of himſelf. See 1 Tim. 1. 15.--- *Chief of ſinners.* And Eph. 3.8. *Leſs than the leaſt of all Saints.* Hence ſeveral ſorts of Perſons may receive Conviction.

1. Such as cloſe with Chriſt only upon a *notional* hiſtorical *knowledge* of him: they have had, it may be great Convictions, and much inward trouble, about their own ſinfulneſs, and guiltineſs; and hence fly to and catch hold of Jeſus Chriſt; and the bottom of all is (if they could ſee it) to *Eaſe* them in, and not to *Save* them from their ſins: and this *faith* of theirs ſmothers their Convictions; and they are *healed ſlightly*; and cry *peace, peace* to themſelves, when there is *no peace.* Conſider what *knowledge* of Chriſt you have, is it more than may be obtained by common induſtry, without a *Supernatural work* of the Spirit of God? it is true; you may have great enlightnings, and yet fall ſhort of Chriſt: ſuch as hardly fall ſhort of a miracle, *Heb.*6. 5, 6. yea, you may work *miracles*, and yet periſh for ever. As *Matth.* 7. 22. Wherefore conſider further.

2. Such as cloſe with *Promiſes*, but not with *Chriſt* in them. Thus do many: there be *precious Promiſes* in the word; as to ſuch as *mourn*; to ſuch as *hunger and thirſt after righteouſneſs* &c. *I am ſuch an one*, ſaith a perſon, and hence takes *comfort*, but takes not *Chriſt*. Perhaps you have read

read many *Promiſes*, and have had much comfort from them, but have you had *Chriſt* in them? *Comfort* without *Chriſt*, is but like a *Shaddow* without *ſubſtance*, or worſe. Many there be that catch at, and take hold of *Promiſes*, that do miſs of *Chriſt*, and hence have *nothing*, when they think they have *all things*. Rev. 3. 17. Among the reſt that might be named, I ſhall mention one ſort. *viz.* Such as look at *peace* more than *holineſs*? Conſider wherein is your *reſt*? is it in peace and ſatisfying Convictions, or in *conformity* to the will of God? to be conformed thereto, is this glory, and happineſs in your account? Chriſt came to *Save his people from their ſins*, Matth. 1. 21. And to unloſe, or *deſtroy the work of the Devil in them*, 1 Joh. 3. 8. To ſet men at liberty from *ſin*, as well as to deliver them from *wrath to come*. Is he then, on that account dear, and precious unto you? And conſider all that hath been ſaid; and what is it, that you have cloſed with? is it Chriſt himſelf, or is it not? And I further add two things.

If you cloſe with, and love the Lord Chriſt himſelf.

1. You will *abhor* your ſelves; and there will be a continual conteſt with, and oppoſition againſt your *own righteouſneſs*: you will ſtill endeavour to be beating down that: as he *Phil.* 3. 8, 9. and you will never wholly get clear of a *ſelf righteous principle*, and the workings of it while you live; it will ſtill be working, and making

making *trouble* one way or other, more or leſs when you would reject it, and think perhaps yo have, it will ariſe again, and be *preſent*. Rom. 7 21.

2. If you *Love* him, you will *Love what i his*: his *Houſe*. Pſal. 26. 8. his *Laws*. Pſal. 119 97. his *People*. 1 Joh. 3. 14. here note, that *tru love* ſprings out of a ſeen, felt *enmity* againſt God and all of God, which the Soul hath been great ly humbled, and abaſed for.

3. If you *Love* him, you will *Love his Holi neſs*, his *Graces*; and ſeek to keep all his Com mandments: ſee Joh. 14. 21. *he that hath my Commandments, and keeps them, he it is that loveth me.* And there will be not only ſome outward conformity thereto; but more than that; as he ſaid, Pſal 119. 129. *Thy Teſtimonies are wonder ful, therefore doth my Soul keep them.*

We have ſhewen that *Chriſt* himſelf is cloſed with by a true *Faith*; now I add more particu larly; in all his *Offices* he is cloſed with, or ac cepted of, otherwiſe we fall ſhort of him a laſt.

1. As a *Prophet*: Jeſus Chriſt is a *Prophet*; and it is a precious conſideration: it was foretold o him that he ſhould be ſo. *Deut.* 18. 15. Acts 3 22. and he executeth this Office in *revealing* t his people the will of God, and their duty to wards him: this he doth, not only in his *Wor* (for ſo it is revealed unto multitudes of repr

bate

ates) but by a mighty work of his *Spirit*, in hem that are his: elſe his *Word* would be as a laſped or *ſealed book* to them, and the *Goſpel be id*, as to any ſaving knowledge thereof; and ſo n ſeeing, they ſhould *ſee and not perceive*, which the woful condition of many. *Mat.* 13. 14.

I ſhall open this particular thus.

1. We have the Will of God revealed to us, n the *Word* of God: and the *Word* of God is *ompleat*, and *perfect*; there is no need to have it ltered, by *adding* to it, or *taking* from it. *Prov.* 0. 5, 6. Rev. 22. 18, 19. ſo that if in any caſe we would know what our duty is, what we be, or what God would have us be, we muſt look nto the *Word* of God. Iſa. 8. 20. *to the Law and Teſtimony*: and if we will follow the *guidance* of he Word of God, we ſhall *walk ſafely*: in all our difficulties, temptations, dangers, we ſhall at laſt be *more than conquerors*; and he took that courſe, *Pſa.* 119. 24. *Kings* uſe to have their *Counſellors*, and ſo had *David*; but above all, in all his difficulties, which were many, he ſought his guidance in, and from the *Word* of God; his *eſtimonies were his Counſellors*; and verſe 105. *is word a Lamp to his feet, and a Light to his path.* Hence all that do indeed believe, have a great eſpect unto the *Word* of God: have they been *orn again*? It is by the *word* of God. 1 Pet. 1. 23. *have begotten you through the Goſpel*, ſaith *Paul* unto them,

them, in 1 Cor. 4. 15. And have they found th *narrow way* which *Leads to Life*, which *few f find*, Mat. 7. 14. It is the light of the gloriou *Goſpel of Chriſt*, which ſhewed them the way and led them by Chriſt, to God, whom they had loſt, and were meer ſtrangers to, wher there was *no judgment*, or nothing right *in thei goings*, but they made crooked paths unto themſelves, *not knowing the way of peace.* Iſa. 59. 8. and had wandered and wildered all their dayes, and periſhed for ever, had not *the Word of Chriſt* been a *light unto their path*: it is from the *Word* that they ſeek the mind, and will of Chriſt their *Prophet*: and it is by that, that he teaches them, that are his: it was by that, that he *got underſtanding*; and hence the *Word* was ſo *ſweet to his taſt*: Pſal. 119. 103, 104. and hence that requeſt, verſe 133. *Order my ſteps in thy Word.* The beſt and ſweeteſt life is when a perſons ſteps are moſt of all *ordered* in, or according to *Gods word*: hence a true believer loves, and eſteems much of Gods Word: as Pſal. 119. 127, 128. *Teach me the way of thy ſtatutes, give me underſtanding, and I ſhall keep thy Law; yea, I ſhall obſerve it with my whole heart: make me to go in the way of thy Commandments, for therein do I delight.*

Now then conſider what *eſteem* you have of the *Word*, by which Chriſt reveals his, and his Fathers Will unto his people? if you accept of him, as your *Prophet*, you will regard his *Word* and

and hence we enquire what eſteem you have thereof? hear what he ſaid, Job 23. 12. *I have eſteemed the word of his mouth, more than my neceſſary food*. it may be you will ſay, I hope I love and prize, and eſteem his *word* much more: but to ſome I may reply, how is it then that you look into *it no more*? that you meditate in it ſo little? perhaps you can let the *Book* of God ly by you day after day, and not ſo much as *Look* into it at all: others there be that do indeed read in it dayly, by courſe, but *improve* it not; they labour not to find the *power* of it in their hearts: and when ſo, is it not a *Dead Faith* that ſuch reſt in; or in great meaſure a Religion of *words* without *works*, or ſuch *works* as may evidence a *Lively Faith*? the matter ſhould be conſidered by them, whom it doth concern.

2. Chriſt reveals things to us by his *Spirit*, and hence we have the Promiſe of the *Spirit*, Joh. 16. 7. And we read of the *Spirit of Wiſdom, and of revelation*. Eph. 1. 17. The *word* indeed is full of *light*. 2 Pet. 1. 19. It is *a light that ſhineth* &c But the miſery is, our *minds* are full of *darkneſs*: we walk in the thick, dark ſhades of our natural blindneſs, until God call us out of it: and though the *light* ſhine in the *word*, and in the diſpenſation of it, never ſo brightly, our *darkneſs comprehendeth it not*, as Joh. 1. 5. Hence we need the *Spirit* to enlighten; and a great work of the *Spirit* it is to *call us out of darkneſs*,

as

as the phraſe is. 1 *Pet.* 2. 9. It is a work of the *Spirit* to give us eyes: we have much *light* in the word, But alas we want *Eyes*: Sin and Satan, hath put out our *Eyes*, and *blinded* us. 2 *Cor.* 4 4. And it is the work of the *Spirit* to open the *blind eyes*. See *Iſa.* 42. 7. And if your *faith* be right, it will lead you to Chriſt for this: for the *Spirit* will never come unleſs he ſend it.

And of theſe that come to him, for this enlightning, theſe things may be ſaid.

1. They have ſeen their *need* of it: how elſe ſhould they go to him, for his help? did you ever mourn under your *darkneſs*, and find a *need* of the Spirit to enlighten you? did you ever ſee your ſelves to be in *darkneſs*, in the midſt of light? do you know what that means, to *ſee*, and yet *not to ſee*? Matth. 13. 14.--- *Seeing ye ſhall ſee, and ſhall not perceive.* Did you ever ſee a *need* to *know* the things, that you knew before: to *know Spiritually*, what you *know Doctrinally*; there is a *form of knowledge*, and *of the truth*. Rom. 2. 20. And there is a *Spiritual diſcerning* of *Spiritual things*, which no natural man hath. 1 *Cor.* 2. 14, 15. In heaven, we ſhall ſee *Chriſt* with *bodily eyes*: Job 19. 27. But even there, there is a *Spiritual ſight* of him, and of *Spiritual things*, ſomething of which is *here*; and before Converſion there is nothing of it: but when it comes it is *life eternal*. Joh. 17. 3.

They

They know ſomething of the *neceſſity* thereof. There is not only ſome *need*, but a Great *neceſſity* thereof. He that walks in much *darkneſs*, will quickly come into much *deadneſs*; and formality of Spirit will grow upon him: and hence that requeſt of *Paul* for them, in the forenamed, *Eph.* 1. 17. This *light* is indeed, in ſome ſort, the *life* and *ſtrength* of the Soul: where there is no *light*, there is no *life*, no *ſtrength*. See Pſal. 36. 9. *With thee is the fountain of life, in thy light* &c.

2. They have taſted the *ſweetneſs* of this *light*: it is a *pleaſant thing to behold the Sun*: much more to have the light, which comes from the *Son of God*, the *Sun of Righteouſneſs*. Mal. 4. 2. whenſoever he ſhall *ariſe* upon the Soul; for there is alſo *healing in his wings*, and ſuch ſhall *go forth, and grow up*: if you would *grow*, labour for an increaſe of Spiritual Light.

3. They have ſeen ſomething of the *enmity*, and *oppoſition* of their hearts againſt the knowledge of the *Truth*, and the *Light* of the Goſpel; the heart naturally is full of this *enmity*, and *oppoſition*. 2 Cor. 10. 4, 5. the true believer knows ſomething of this, of thoſe *ſtrong holds*, of thoſe *reaſonings*, of thoſe *high things*, which exalt themſelves (in the Soul) againſt the *Knowledge of God*, and the things of God: and he ſees the more a need, a neceſſity of *Chriſt*, of going to, and cloſing with him, for his help; mans natural

tural frame is that in *Prov.* 1. 29. he *hates* life, but Chriſt teaches powerfully, commands the light to ſhine. 2 *Cor.* 4. 6.

2. As a *Prieſt*: He is a *Prieſt*, and as ſuch to be looked to, and cloſed with. *Heb.* 7. 17, 21. the *Prieſts* work was to *Offer Gifts and Sacrifices for Sins.* Heb. 5. 1. now *Chriſt Offered up Himſelf.* Heb. 7. 27. His deſign therein was to *take away our ſin.* 1 Joh. 3. 5. and hence *he is the Propitiation for our ſin.* 1 Joh. 2. 2.

Chriſt Suffered for us, in our *room*, and *ſtead*: and for our *Sin.* 1 Pet. 2. 21, 24.---*that alſo Suffered for us*---*his own ſelf bear our ſin*---and chap. 3. 18. *Chriſt alſo hath once Suffered for Sins*; and he hath fully ſatisfied for *Sin*, there is nothing left for us to do in that matter, if there were, he would not be a perfect *Prieſt*, if he needed any of our help: and hence I ſay, we muſt look to him, and to him only, for pardon of *ſin*, and acceptance with *God*. Wherefore accept him and his *righteouſneſs*, and *Sufferings*, and all is well: And this is the next thing that you are to be Exhorted to, and directed in.

And here conſider theſe things.

1. Every man, one as well as another, is inclined naturally to ſeek *righteouſneſs*, by the *works of the Law*, as they did. Rom. 9. 31, 32. and

No. 3. men are not at any time more addicted to their *vile luſts*, which they hardly part with, than unto this; how hard is it to bring perſons off from their *Luſts?* and it is as hard, or more hard in ſome reſpects, to bring them off from their own *righteouſeſs*; it is (and on ſundry accounts) of the two more hard to deny *righteous ſelf*, then to deny *ſinful ſelf*: it is naturally ſo to any man, and to all men. Do you find it thus, or be you a ſtranger to theſe things? Conſider further,

2. If any man think he be not *ſtrongly inclined this way*; it is becauſe he doth not know *himſelf*, and becauſe the matter never came indeed to tryal, in the Soul. Many there be that have a notional knowledge of the way of the Goſpel, and they ſeem to fall in readily with it, as the only way. But two things are to be conſidered, wherein they miſs it.

1. Thoſe that thus fall in with the way of the Goſpel, do indeed but *abuſe* it, while they ſeem to *cloſe* with it; they make it an *Aſylum*, or *Sanctuary*, for them to ſhelter themſelves in, while in the mean time, they live in *Sin*, and ſo fight againſt God, and (as one ſaith) they *take the Light of the Goſpel, to let them ſee by, to Sin the more ſecurely*; they ſecretly fight againſt God with his own weapons: a deep ditch of deceit it is, in which many lurk, and ly hid, until

until a dreadful day diſcover them. And here conſider that nothing ſets a man more againſt *Sin*, and ſtrengthens him in his *Warfare*, then a true diſcovery of the *way of the Goſpel*. Tit. 2. 11, 12. the *Grace of God teaches us to deny ungodlineſs*.

2. Such perſons never had the *matter* brought to *tryal*, in their own Souls: perſons may think, that they can do this, or that, until the matter be brought to *trial*, and then they find it otherwiſe, than they thought: ſo here, the matter (in this point) was never brought to *trial*: *i. e.* they were never throughly convinced of *Sin*: of the ſtrictneſs of the *Law*: their conſciences (whatever convictions they have had) were never throughly enlightened, and awakened, they never knew what it was to have Sin *revive* in them, and to *work death* in them; as he ſpeaks, *Rom.* 7. 9, 13. to *take hold* on them, as *Pſal.* 40. 12. No, they would then know what he did mean, when he ſaid, *his heart did fail him*, and he was not *able to look up*: before a mans eyes are opened to ſee himſelf, and his Sin, he can *look up* well enough, his *heart don't fail him*: but when *Sin* is ſeen, there is a great change: if God do not ſome way or other uphold him, he ſinks into the loweſt bottom of *deſpair*, and no man can help him.

3. When perſons make *Objections* againſt believing from their own *ſinfulneſs* and *vileneſs*, it is from their ignorance of, and oppoſition againſt the *way of the Goſpel*: it is not, becauſe they are

deeply *humbled*, (as ſome may think) but rather becauſe they are *not humbled enough*; it is from their *ignorance*, and Spiritual *Pride* which ſtill prevails in them: to *believe*, is an act of *Obedience*. 1 Joh. 3. 2, 3. *this is his Commandment, that we believe*; and what *Humility* is that which leads us to diſobey the *Commandment* of God? you ſay, perhaps that you *dare not believe*, you *dare not* caſt your ſelves upon Jeſus Chriſt, and you think you are much *humbled*; but the truth is, you are full of *ignorance*, and Spiritual *Pride*, and in danger of eternal ruin. See *Mat.* 16. 16. Joh. 3. *ult.* the *wrath of God abides upon you*, while you abide in *Unbelief*: and abiding in that condition there is no hope, nor help for you.

4. The way to have a Saviour is to accept him on *free gift*: and conſider what ſhould hinder your *acceptance*. (1.) Are your *ſins* many and great? *Chriſt* hath done enough to ſatisfy for them *all*. See *Iſa.* 1. 18. & 55. 7, 8, 9. The *number* and *greatneſs* of your ſins, ſhould not in the leaſt hinder you from coming to *Chriſt*: his *Blood cleaneth from all ſin*. 1 Joh. 1. 7. *All manner of ſin*. Matth. 31. You diſhonor him, if you think otherwiſe; and ſubmit not to the way of the *Second Covenant*, and ſee not the vileneſs of ſo doing: and wo to you if you do not ſee, and bewail it, before you go hence and appear in another world. (2) Do you want a *Righteouſneſs* to render you acceptable unto God? the righteouſneſs of *Chriſt*;

Chriſt, which is the righteouſneſs of *God*. Rom. 10.3. is a *perfect righteouſneſs*, every way ſufficient. *Rev.* 3. 18. (3) Do you ſay, *but I do and ſhall ſin ſtill.* Anſw. See 1 Joh. 2. 1, 2. *If any man ſin we have an Advocate with the father.* One that is every way able to plead, and manage our caſe. (4) You object, *Oh! but I cannot come to, and believe on Jeſus Chriſt. Anſw.* It is true; but conſider what hinders you? The main thing is, you will not come to him Joh. 5.40. *Rev.* 22.17. *Whoſoever will let him come: The Spirit and the Bride, ſay come.* God & Chriſt, and all that are friends to him, ſay, *Come*, and if you do not, it is becauſe your Will is not bowed there unto; and from your *Ignorance* of Chriſt. Henee the Exhortation is, *Come unto Jeſus Chriſt.* See Iſa. 55. 1, 2. And here mind, firſt the invitation, *Come*, let him *Come*; ariſe then, and *Come*; behold he calls thee; even thee, whoever thou art: and then mind the terms propounded, againſt which no Objection can be made, except what proceeds from *Pride*, *Ignorance* of, and *Enmity* againſt the way of the Goſpel, Come *without Money, and without price*: have you no *worthineſs*, none at all? than come *without*: yea, *ſo come*, or you will *never come*, or not aright. And why do you *ſpend your labour for that which is not bread, and which ſatisfyeth not!* The things of this world are ſuch, and your own *righteouſneſs* is ſuch: you would fain make your ſelves better, but you *labour in vain*, you can never

never do it : when will you ſee the fruitleſneſs, folly, and ſinfulneſs of your own way? And if any obſtinately ſtand out, they muſt periſh : yea the Lord ſaith, let them periſh ; he will not pitty them. 1 *Cor.* 16. 22. Let them be *Anathema Maranatha* ; it is juſt they ſhould, and they muſt periſh for ever and ever.

3. Jeſus Chriſt is a *King*, and as ſuch to be ſubmitted to, and is ſo, where true *Faith* is : and this ſubmiſſion alſo you are to be exhorted *to*, and directed in. Concerning which I will expreſs my ſelf thus.

1. Jeſus Chriſt is a *King* : as he is a *Prophet* and a *Prieſt*, ſo he is a *King*. Pſal. 2. 6. Act. 17. 7. 1 Tim. 6. 14, 15. 1 Cor. 15. 25. He is the *bleſſed and only potentate, the King of Kings and Lord of Lords*, and he muſt reign : and *let his Kingdom come.*

2. We muſt ſubmit to his *Government* : he muſt *rule* us ; diſpence to us, diſpoſe of us, and of all that doth concern us, as he will : and he that will be his *diſciple* muſt *deny himſelf*, take up his *Croſs* and *follow him.* Matth. 16. 24. This is difficult, and yet it muſt be done, and that *daily*, Luk. 9. 23. This ſubmitting is in a *low degree* in ſome of the Children of God : but where there is *nothing* of it, there is no *true faith.* And he lives the ſweeteſt life of all, that lives

lives moſt in a a real *reſignation* of himſelf, and of all his concerns, into the hands of Jeſus Chriſt, ſubmitting all unto the will, and wiſdom of this *King of Kings* : and this is to be endeavoured by all that profeſs faith in Chriſt Jeſus. • To *believe* in him, and *rebel* againſt him, how do theſe agree ? or to ſay, he ſhall be *King*, but yet not *rule* us : but we will direct him in his dealings with us, or with ours, or with the Church of God. It is certain that there are many that reject the *Government* of Chriſt, and hence whatever they pretend, their *Faith* is not right. And when I have opened this a little, you will further ſee what it is, that I exhort, and direct you to,

1. Some do openly and manifeſtly *reject* the *Government* of Chriſt Jeſus : they live in *open rebellion* againſt him. *Iſa.* 3. 9. They practically ſay as Luk. 19. 14, 27. *We will not have this man to reign over us* ; and he calls them his *Enemies.* Some do *openly*, and manifeſtly caſt off his Government. (1) Sometimes by living in ſins of *Commiſſion.* (2) Sometimes by living in ſins of *Omiſſion* ; when they will not attend to every *known duty.* Luk. 1. 6. They did *walk in all the Ordinances, and Commandments of the Lord* : when any *known duty*, or ordinance of Chriſt is neglected, and men continue ſo to do how doth Chriſt *rule* in them ; do not they caſt off his yoke ?

2. Some do *ſecretly* caſt off his *Government*; though they make an *outward profeſſion* of Religion, and be *outwardly* conformable unto his Laws; yet *inwardly* they reject him, and caſt off his Government. Thus do many, as,

1. Such as live in any *particular known ſin*, though it be *ſecret*: thus do many. 2 *King*. 17. 9. There is *ſecret* Drunkenneſs, and *ſecret* Uncleanneſs, and *ſecret* neglects of duties, and Cloſet work: now when perſons live in *ſecret ſins*, they do really though not manifeſtly caſt off the yoke and *Government* of Chriſt. *Eph*. 5. 12. *It is a ſhame to ſpeak what ſome do in ſecret*. And what ſome do actually, others do in their *ſecret thoughts* and cogitations: there is *heart* Adultery, and *heart* Murder, and *heart* Pride, and the like; little or nothing of which appears *outwardly*: but the day comes, when the *hidden things of darkneſs, ſhall be brought to light*, and the *counſels of the heart made manifeſt*. 1 Cor. 4. 5. And then it will be ſeen that many that now carry a *fair face* among men, are *abominable Creatures*.

2. Such as are not at all *kept at work with their own hearts* day by day: theſe *ſecretly* caſt off his *Government*: it appears thus; our great work every day is with our own *hearts*, and we muſt *watch* them, and *keep* them for Chriſt.

Christ. He hath so commanded, *Prov.* 4. 23. The *heart* is the *Temple* of God in which he desires to dwell; and we must endeavour to *keep* it for him, least we prove treacherous and traitors. See 1 *Cor.* 3. 16, 17. We may talk of *trusting* in him, but we deceive our selves; we have faith, but it is a *Dead* faith. It is in vain to cry, *Hail Master*, to make a *fair Profession*, while our *hearts* are in a manner only a possession of *unclean*, or *vain things*.

3. Such as quarrel with *crosses* and *afflictions*. *Amos* 3. 6. *no evil in the City, but the Lord hath done it*; *no cross* but he hath sent it; it is *his cross*; now when persons will not *take up* the Cross, but their *hearts* will *break*, before their *wills* will *bow*, how doth Christ now *reign*, and *rule* in their hearts? it is true, much *unsubduedness* is in some of the Children of God, even *Jonah* was very froward. *ch.* 4. 9. but when persons will not *labour* to ly under the will of Christ, & so to do is not *precious* to them; truly they cast off his *Government*, and may consider whether or not there is cause to fear that *he* will reject, and cast off them at last, as such as would not deny them selves, and submit to his Cross.

4. Such as seem to *submit* themselves unto the *will* of Christ, but not by the *power* of Christ: what they do is by their *own power*, and ability: this is to bring in a *forreign power* secretly, and

Chriſt is not *King* in that Soul, he doth not *reign* there. See 2 Theſ. 1. 11, 12. He muſt work all, by *his power*, that he may be glorified. Now conſider this; you ſay, you do this or that, and you ſubmit to the will of God, but by what *power*? is it by the *power of Chriſt*? you will it may be, ſay, *Yes*: but I anſwer, conſider it well: if it be, then the more you attain, the *meaner* and *leſſer* you will be in your own eyes, as *Paul* that had attained unto *much*, yet ſaith, *I am nothing*. 2 Cor. 12. 11. do you find it thus? as I may ſay, *gaining* one way, and *looſing* another, *growing greater*, and yet withal *growing leſs*? underſtand aright, and conſider it.

5. Such as ſeem to ſubmit to Chriſt, but not out of *reſpect*, and *love* to *Chriſt*, but in all they do, they ſeek *themſelves*, as they did. Zech. 7. 5,6. *did you do it unto me, even unto me.*--So here, you read, you pray, you do *many things*, which Chriſt commands; did not *Herod* as much. *Mark* 6. 20. but if the Lord ſay at laſt, *did you do it unto me, even unto me*, that will be ſaid. Again, ſome ſeem to ſubmit under Croſſes, and Afflictions, but ſometimes it is rather *hardneſs* of heart, than ſubmiſſion; *they cry not when he binds them*; *they deſpiſe the Chaſtiſement of the Lord*; and then ſeem to ſubmit: in other-ſome it is more from *natural temper*, than from *Grace*. And often there is no *Submiſſion*, where there ſeem

ſeem to be a great deal; and that which is a *great tryal* to *one* man, is none at all to *another*.

Now to cloſe, and ſhut up all that I ſhall ſay on this Subject, conſider only this word; *viz.* if your *Faith* be found at laſt to be a *Dead Faith*, it will be dreadful: for conſider what elſe might be ſaid.

1. Theſe few *Sermons* will be ſo many *Witneſſes* againſt you that have heard them; they will riſe up in Judgment againſt you: He that *Uttered* them, and all they alſo that *profited* by them, ſhall appear in *Judgment* againſt you; and perhaps theſe and thoſe whom you now *deſpiſe*, ſhall one day be your *Judges*. 1 Cor. 6. 2.

2. It ſhall then appear that you had *means* of *Conviction*: but you would not ſee that you *held faſt deceit*, as they did. Jer. 8. 5. that you would not come unto the light; now it may be, you ſay, you are *willing* to ſee, but then it will appear, that you *refuſed Conviction*; and being evil, *choſe darkneſs rather than light*, and indeed *hated knowledge*. Prov. 1. 29.

3. Your *Damnation* will be the greater, your *Hell* the hotter, your *puniſhment* the heavier, and *torment* the more intollerable: you may now neglect *Sabbaths*, and make light of *Sermons*, and

ſoon

ſoon forget all Searching Truths; but there is a day coming, when perſons ſhall be judged, according to what they have been, and done, and means of *Grace* which they have enjoyed: it is good to think much of that great and dreadful day, and thereby be ſtirred up to labour for, and to make ſure of, *A Faith in Chriſt*, which will not at laſt be found a *Dead Faith*; all ſuch will be *Led forth with Workers of Iniquity*: as Pſal. 125. ult. whoſe *Faith* is when tried, but a *Dead Faith.* Let your great care be to be *Sound in the Faith*, as the phraſe is. *Tit.* 1. 13. and *Examine your ſelves dayly, whether you be in the Faith; prove your own ſelves.* 2 Cor. 13. 5. all we can do here, is little enough to prepare and provide for that *one hour of Death*; that time when we muſt go hence, and be no more ſeen in this World.

FINIS.

Jeremiah Bumsted

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